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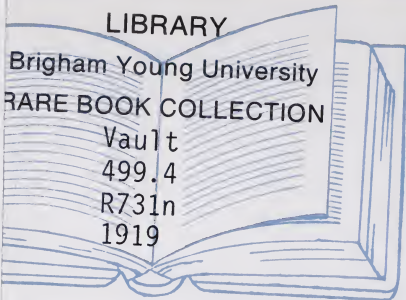
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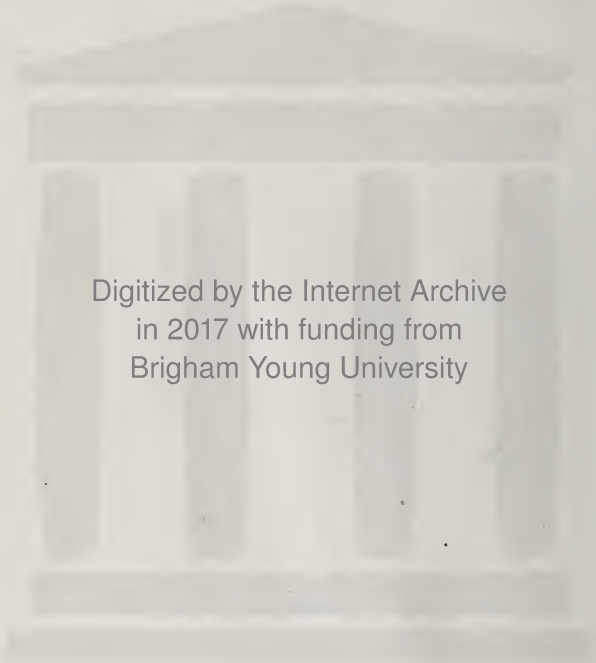
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A NEW GRAMMAR  
OF THE TAHITIEN DIALECT  
OF THE  
POLYNESIAN LANGUAGE

Together With  
Brief Reading Exercises

Arranged and Published

BY

ERNEST C. ROSSITER

For The

CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS

Papeete Tahiti 1919.

**UPB**

## PREFACE

For many years past there has been a very great need of a good reliable Grammar with which to enable English speaking people to acquire a correct knowledge of Tahitian. We, therefore, feel that this present work will justify the publication of a New and Complete Tahitian Grammar. Great pains and the utmost care have been taken in devising and arranging rules that would cover the most complicated and technical points of the language.

We feel that this work may be fully relied upon as we have been fortunate in obtaining the services of Mr. J. Frank Stimson, formerly of Yale University, whose technical studies of the Tahitian, as well as of other Polynesian Dialects, have been of great assistance in completing the present grammar.

Furthermore, no part of this volume has been printed before having been thoroughly reviewed by Monsieur Alexandre Drollet, one of the leading Government Interpreters.

In respect to the method of employing this Grammar we beg to offer the student a few suggestions. The rules with their examples and the vocabulary should be learned by heart. The Reading Exercises should be given an honest and fair consideration. It will be noticed that the paragraph number of the rule covering that par-

ticular phrase is cited, and should be given attention. The conjugation of the verbs should be learned by heart; also all of the "Material for Conversation" exercises should be memorized.

Ernest C. Rossiter.



Points in *Puamotuian*  
is also introduced.

# Tahitian Grammar.

## CHAPTER ONE.

### The Alphabet

1. The Tahitian alphabet consists of the following five vowels and eight consonants:

LETTERS	NAMES	SOUNDS OF PRONUNCIATION	
		-Long-	-Short-
A - a	ah,	as <i>a</i> in <i>Father</i> ;	as <i>a</i> in <i>ărise</i> ;
E - e	a,	" <i>e</i> " <i>obey</i> ;	" <i>e</i> " <i>abēt</i> ;
I - i	e,	" <i>i</i> " <i>machine</i> ;	" <i>i</i> " <i>bĭn</i> ;
O - o	o,	" <i>o</i> " <i>go</i> ;	" <i>o</i> " <i>ōbey</i> ;
U - u	oo,	" <i>u</i> " <i>ormolu</i> ;	" <i>u</i> " <i>pūt</i> ;

2. (There is also a *normal* sound of the vowels approaching more nearly to the long sound as given above, *but noticeably shorter*.)

F - f	fah,	as <i>f</i> in	<i>farm</i> ;
H - h	hay,	" <i>h</i> "	<i>heaven</i> ;
M - m	mo,	" <i>m</i> "	<i>mote</i> ;
N - n	nu,	" <i>n</i> "	<i>noon</i> :
P - p	pee,	" <i>p</i> "	<i>pat</i> ;
R - r	ro,	" <i>r</i> "	<i>rode</i> ;
T - t	tee,	" <i>t</i> "	<i>time</i> ;
V - v	vee,	" <i>v</i> "	<i>veer</i> .

*nga*  
*ŋe*

*ingak*  
*ke*

" *ng* " *rang*  
" *ŋ* " *in ke or*  
as *ca* ~~or~~ *cottage*

3. The above letters represent what are termed native sounds, and are indigenous to the language. The remaining letters are foreign sounds, and are pronounced as follows;—

B - b	pronounced	as . . .	P.
D - d	"	as . . .	T.
G - g	"	as . . .	"
K - k	"	as . . .	"
S - s	"	as . . .	"
Z - z	"	as . . .	"
L - l	"	as . . .	R.
Ph - ph	"	as . . .	F.

4. Of the remaining letters of the English alphabet, *c*, *j*, *q*, and *x* are practically never used, but would be pronounced as *t*; *w* and *y* do not occur as written but become, respectively, *ua* and *u*.

5. Some of the Tahitian consonants are often exchanged, as *f* for *h*, and vice-versa, particularly in verbs when the prefixes *haa-* and *fua-* occur.

6. The *h* is invariably pronounced with the aspirate, though frequently so softly as not to be perceived by foreigners unless particular attention be paid to it.

7. Sometimes the *r* and *n* seem to be exchanged, as *ramu*, *namu*; and occasionally *m* and *n*, as *miao*, *niao*.

8. With regard to the vowels there are many instances where the same sound in quality is different in

quantity, being much longer in some words where the vowel ought to be marked with the circumflex accent, thus:—â, ê, î, ô, û. In actual practice, however, this is only done when two words are spelled the same, but have distinct meanings *depending on the relative length of one or more vowels*. (See Paragraph 12 on accents).

9. The normal, or intermediate length of the vowels requires neither the long nor short accents.

10. In some few instances the vowel is pronounced very short, as in — tāpōno, — shoulder; — pārau, — speech; etc. This peculiarity is not confined to any one vowel, but may be noticed in all of them. In practice, this shortness of quality is not indicated except when necessary to differentiate between two words otherwise indistinguishable.

11. In all cases where this extreme brevity occurs, the vowel is pronounced like the syllable *uh* in English, or like the letter *a* in *liar*, without sounding the *r*. Where this sound occurs, there is, in actual fact, an almost imperceptible difference in quality, depending on the vowel itself which cannot be explained in writing, but which will be appreciated by asking any native to pronounce such words as — áfái, — áfií, — hói, — etc.

12. The accents used in writing Tahitian are the *inverted comma* ( ‘ ), the so-called ‘break’ or rough accent (*French coup de glotte*), which must be heard to be understood, and which usually takes the place of a dropped consonant; the *circumflex accent* ( ^ ), which should

uo = reko

only be used to indicate length, but which is often incorrectly used in the Bible to indicate the 'break'; and the *breve accent* (  $\sim$  ), which, in the same way, should be used only to indicate brevity, and not the absence of the 'break.'

13. The *apostrophe* ( ' ) is used to indicate the elision of a *vowel*, in contra-distinction to the 'break' which, as explained above, indicates the elision of a *consonant*.

14. The above are the accents commonly used in the printed language; in the written language the use of the accents are not approved, excepting only where ambiguity of meaning would otherwise result.

15. Following are a few examples:—

<i>mātau</i> mātau, <i>to be accustomed to,</i>	<i>ingoa</i> i'oa, <i>name</i> [for <i>ingoa</i> in other dialects ]
<i>ganehu</i> mātau, <i>fish hook,</i>	ta'na, <i>his, her,</i> [ for <i>ta ana</i> ]

16. In the present work an additional accent is used (  $\acute{}$  ), commonly called the *acute accent*, but here employed solely to indicate the 'break' since custom has decreed the use of this latter in a very limited number of words, although the accent or sound represented by it actually occurs in fully ninety percent of all Tahitian words.

17. The use of some such mark to indicate the 'break' is absolutely essential to enable the student of Tahitian to pronounce the language correctly; very many words occur, outwardly the same, but which depend solely upon the presence or absence of this accent to

hikehike = hoovare

hareho = "

matakuhonga i te kaikai te mau

<sup>PRONUNCIATION</sup>  
huru hatinga toa ra.

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determine the meaning. Very often regrettable mistakes occur even in religious discourses due to the failure to correctly pronounce words, written exactly alike, but which mean totally different things depending upon the presence or absence of this little sound.

mātaka	mātau, to be accustomed to.	hua, pudend. muliebr.
mātaka	māta'u, to fear.	tutuhua, hua, diminutive, as
pihoro	hōe, to paddle, row.	grains of sand, finely
rari	hoé, one, usually written hoé.	ground flour. etc.

etc., etc.

18. In the formation of Tahitian words the consonants must invariably be separated by one or more vowels. When Tahitians write or pronounce foreign words they never fail to insert vowels between the consonants, as *purumu*, broom (lit.: -bu-ru-mu).

19. Every syllable must terminate with a vowel, but a vowel following another vowel forms a monosyllable, and never combines with another vowel to form a diphthong.<sup>1</sup>

20. The words in Tahitian, as in English, may be divided into nine different parts of speech, viz.:-

- 1) The Article.
- 2) The Noun.
- 3) The Adjective.
- 4) The Pronoun.

1. Among the French grammarians Mgr. Dordillon, compiler of the Marquesan dictionary agrees with the leading grammarians of other Polynesian dialects on this point.

mokopuna = 1 child-grand  
 moko = 3 great grand child  
 mokotia = 4 great great grand child

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TAHITIAN GRAMMAR

hina = 5 g-g-g-grand child  
 5) The Verb. mokotara = 6 gggg grand "  
 6) The Adverb. huaire = 7 gggg " "  
 7) The Preposition. "  
 8) The Conjunction. "  
 9) The Interjection. "

21. Particles, properly speaking, are indeclinable parts of speech, or words not to be used alone, and may be verbal, adverbial, prepositional, etc, etc. They form a very large proportion of all Polynesian dialects, and are used with particular precision in relation to the verbs with which they combine to form all the tenses, and by means of which the subtlest shades of meaning are expressed.

22. VOCABULARY

Te taáta, <i>taáta</i> the person.	te machaá, <i>saite</i> the twins.
te vahine, <i>vaahine</i> the woman.	te fetii, <i>retatives</i> the relatives.
te tamarii, <i>tamarii</i> the child.	te metua, <i>metua</i> the parent.
te tamaroa, <i>tamaroa</i> the boy.	te metua tane, <i>metua tane</i> the father.
te tamaiti tamaroa, <i>tamaiti tamaroa</i> the son.	te metua vahine, <i>metua vahine</i> the mother.
te tamahine, <i>tamahine</i> the daughter.	te aiú, <i>aiú</i> the suckling child.
te tuahine, <i>tuahine</i> the sister.	te tupuna, <i>tupuna</i> the grand parent.
te teina, <i>teina</i> the younger sister of a sister, or brother of a brother.	te huaái, <i>huaái</i> the descendants.
te tuaána, <i>tuaána</i> the older sister of a sister or brother of a brother.	te tupuna tane, <i>tupuna tane</i> the grand-father.
	te tupuna vahine, <i>tupuna vahine</i> the grand-mother.
	te matahiapo, <i>matahiapo</i> the firstborn.

## THE ARTICLE

### CHAPTER II.

23. If the article be considered as an "Index to the noun to limit and designate its signification" the following appear to be used in Tahitian as articles: -  
é, te, na, nau, tau, pué, hui, te hoê, te tahi, é mau, e mää.

24. Many of the above may equally be regarded as indefinite adjectives, (which see, paragraph ).

The articles may be divided into [1] *Definite*, and [2] *Indefinite*.

#### 1. DEFINITE.

25. Singular	Plural
<i>tangata</i> te taäta, the person,	<i>nanga tangata</i> te mau taäta, the persons.
<i>te manu, the bird</i> <i>tangata hite, raopau maki</i> te tahu'a, the medicine-man. priest, expert, master, native doctor. etc.	<i>nanga</i> te mau manu, the birds. <i>hede</i> te mau tahu'a, the medicine-men. etc. etc.

26. Sometimes the article *te* is placed before proper names apparently to ease the pronunciation, and again it is used where no article would occur in English, as *te Atua*, which should be translated *God*, and not *the God*.

27. The verb substantive *o* is supposed to have the nature of an article, as it is prefixed as an index to the noun when in the nominative case, as *o vau*, *o*

oe, ó *maua*, etc., also to proper names of persons and places as ó *Paulo*, ó *Moorea*, ó *Tahiti*. etc. Some suppose it to be the sign of the nominative case, although this does not explain satisfactorily its several uses. For instance, take the following examples:—

Ua taparahi ó Kaina ia Abela, *Cain killed Abel*. —now, if the ó were in fact the sign of the nominative case, then the above example would be correct: it is actually a form in common use, but is, nevertheless incorrect. The correct form is:—

Ua taparahi Kaina ia Abela, *Cain killed Abel*.

28. As an example clearly showing that *o* is the verb substantive<sup>1</sup> we may give the following:—

O vai tei haere, *It is I who went*, not: I (nom. case) went,- which would be rendered in Tahitian *ua haere au*.

29. Not understanding the correct use of this ó strangers have often made it a part of the name itself, as *Otahiti*, but there is no more propriety in writing *Otahiti* for the name of this island than there would be in writing *Oengland* or *Ofrance* for *England* and *France*.

1. O is a verb substantive, that is, a particle used when the predicate is either a proper name, a personal pronoun, a local noun, or the interrogatives VAI and TEIHEA, respectively WHO and WHICH.

As proper names: — O Ioane teie. This is John. — Personal pronouns; — O oe ia. It is you. — Local names — O te taata teie ta'u i ite. This is the man whom I saw. — Interrogative vai; — O vai ia? Who is it? — O teiheia ta oe e hinaaro? Which is it that you wish? (a.) A Substantive is any word or combination of words that stand as the subject of a verb.



*Orari noa iho tangata*

*only one man*

*kivirii = kiviira*

THE ARTICLE

*manga = ma*

30. The particle<sup>1</sup>-*a* is also commonly mistaken for an article when counting as:— *a tahi, a piti, a toru*, etc, whereas it really partakes of the properties of a conjunction, and translates thus:— “*and that makes..*” etc. (See Chapter V. paragraph

31. 2 INDEFINITE.

*huavaia = haavae ia*  
*huoa = "*

Singular.

Plural.

*é taáta, a person,*  
*é manu, a bird,*  
etc.

*é mau taáta, persons, some*  
*persons,*  
*é mau manu, birds, some*  
*birds, etc.*

32. The words *te hoé* are used in Tahitian exactly as the French use the article of unity, viz.:— *un, une*; they are prefixed to nouns to denote *one thing*, but in a vague sense, as the French say; *un livre, une table*, a book, a table, e.g.—

*orari tangata*  
Te hoé taáta. A (certain) person.  
*orari*  
Te hoé manu. A (certain) bird.

33. *Te tahi*,—although commonly used in the above sense, — is incorrect; the correct meaning of *te tahi* being *another*.

34. It will be seen by refering to the *Definite Article* above given, paragraph 25, that *mau* indicates unlimited plurality, *te mau taata*, persons; in the dual number *nau* and *tau* are used, but they may be extended to include four or five, almost always, however, indi-

1. A particle is a word which is not varied by inflection as a preposition, a conjunction.

cating a very restricted number; *na* is used also to indicate a limited plural, and is accurately rendered in English by *some few*, *some two*, *some three*, etc.; it commonly indicates *fewer* than one would expect under the circumstances, and is usually (though not necessarily) followed—after the noun limited — by the cardinal adjective specifying the exact number.

35. *pue*, is usually applied to things in a heap or pile, or to persons grouped closely together, generally indicating a *visible* or *concrete* relationship; *hui* indicates an *abstract* or *invisible* relationship, as the *line* of ancestors, the *party* or *body* of lesser chiefs (i. e.- those composing the lesser chiefs), etc; and *maa* is used with nouns that do not admit of individuality, as *wind*, *water*, etc.

36. Following are a few examples of the use of the indefinite articles:

*huinga roa*  
E taata hui, A few persons.

Na tahu'a, Some few priests, medicine men, etc.

*na marauea tohoete*  
Na tamahine toopiti, Some two girls.

*tau na hana ra*  
taua na mahana ra, those few days.

*na tangata tei haere mai*  
E nau taata tei haere mai, A couple of persons

*na mutai tohu i hiti*. approaching together.

E tau mutoi ta'ú í íte, It was two native policemen

*homo iti tohu i hingaara* I saw. *hingaara*

E mää pape iti ta'ú í hinaáro, It was just a little

*ma hura rohasi* water that I desired.

E mää mata'i, Some wind, a little wind. *taoti* - *ua*

*ma toti rahi*  
E mää au rahi, Some heavy rain.

*é pué rave hanga*

*é pué rave-óhipa*, a group of workmen.

*te hui arai*

*te hui arai*, the royal family, line of ancestors.

*te hui raátira*, the body of lesser chiefs (collectively) or population of a city.

37 As a general rule the article is placed before the noun, as *te pereue*, the coat. Sometimes the article combines with the possessive preposition when the possessor — for 'elegance' sake — precedes the thing possessed, thus:-

*te avae o Ioane*, the leg of John (possessor (John)

following the thing possessed)

to *Ioane avae*, *Ioane's leg* (lit.:- *te o Ioane* *avae*: the possessor preceding the thing possessed),

*te hinaáro o te Atua*, the desire of God (possessor (God) following the thing—desire—possessed),

to *te Atua hinaáro*, *God's desire* (lit.:- *te o te Atua hinaáro*; the possessor preceding the thing possessed)

38. Preceded by the conjunction *é*, (and) the article *te* is placed before each of the adjectives, except the first, which qualify the same noun, thus:-

*ua roaá mai ia'ú te peni úoúo, é te úteúte, é te ninamu*, the white paint, and the red, and the green was obtained by me.

39. Before adjectives preceded by a noun, such as the qualifying adjectives, the article is placed before the noun.

40. *Manu*, the article indicating unlimited plurality, should be omitted before nouns themselves followed by the reduplicated form of the adjective, thus:-

*seu huohiro*  
 te peu iino, *evil customs* (not:-*te mau peu iino*).  
 te paero <sup>ii</sup>, *filled barrels* (not:-*te mau paero ii*).  
 é <sup>afelina</sup> *maaitatai*, *good bowls* (not:-*e mau aua maitatai*).

### Reading Exercise.

41. Translate these sentences into English and present them to your teacher for correction.

1. Te metua tane é te tamarii.

2. Te puahorofenua é te fanau 'a.

3. Te taata é te vahine é te tamarii.

4. Te maa orometua é te mau taote.

5. Te mau mataro no te pahi.

6. Te hoe arii é te tahi arii é.

7. Na faraoa rii é maa pape iti ta'ú í hinaaro éi

8. Ta oe pué mahana í niá te ao nei.

9. Te hui raátira no te óire í Papeéte.

10. Tauga maa taatara í te fare.

### Reading Exercise.

42. Translate these sentences into Tahitian and present them to your teacher for correction.

1. The gold and silver.

2. The younger sister and the older brother.

3. The parents and the children.

4. The sea and the wind.

5. The infant, the child and the boys and girls.

6. The red house.

7. The population of San Francisco.

8. A certain person and his friend.

kopani te kopani  
ōpani te ōpani

uputa THE NOUN

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- popani iku te buka =  
9. The hands and feet of John and James.  
10. The stack of books.

## VOCABULARY.

Te buka, <i>the book.</i>	te faēhāu, <i>the soldier.</i>
<del>te puaahorotenna</del> te puaahorotenna, <i>the horse.</i>	é matārō, <i>a sailor.</i>
te farāga, <i>the bread.</i>	é tavana, <i>a governor.</i>
te uri, <i>the dog.</i>	é éē, <i>a saw.</i>
te āuro, <i>the gold.</i>	<del>é toro</del> nāga ha, <i>popaki</i> <i>a hatchet or ax.</i>
te taupōo, <i>the hat.</i>	é parahiraa, <i>a chair, or</i>
te raatua, <i>the officer, or</i> <i>captain.</i>	<i>ariiki vahine</i> é arii vahine, <i>a queen.</i>
te taoté, <i>the doctor.</i>	é puāa, <i>an animal.</i>
te órometua, <i>the teacher, or</i> <i>missionary.</i>	é rosi, <i>a rose.</i>
	é tiaré, <i>a flower.</i>

hamara = futuata

## THE NOUN.

### CHAPTER III.

43. The noun is a word that designates animate things, as: uri, *dog*; taata, *man*; also inanimate things, as: ófai, *stone*; raáu, *wood*; also spiritual things, as; varua, *spirit*; also material things, as: mana'o, *thought*; and ideal, or abstract things and conceptions.

44. A noun is common if it is the name of a class, that is, if it is the name an individual object has in common with others of the same kind, as: *tree, country, book.* etc.

45. A noun is *proper* if it expresses individuality as distinguished from others of its kind or class; as, *John, Book of Exodus, America, Utah, Tubuai.*

46. In Tahitian, nouns have no number<sup>1</sup>, gender, or case, as expressed by the noun itself inherently, but require the addition of articles, adjectives, or prepositions, before or after the noun as the case may be.

### 1. NUMBER.

47. The **Singular Number** is expressed by the addition of the article *te*, placed before the noun, as: *te fare*, the house; *te taata*, the person; or by the addition of any determining adjective in itself limiting the noun to the singular number, as: *hoê*, one; *te tahi*, another; *aore*, no.

48. The **Dual Number**, (not found in English), limits the noun to two. Nouns are put in the dual number by placing the articles *nau*, *tau*, and *na* before them: *na* only, being followed by *toopiti*, or *e piti*, referring to two persons or things respectively: or by the addition of any determining adjective limiting the noun to two; or even by the use of the dual form of the verb.

49. The **Plural Number** is expressed by the use of those articles or adjectives which denote plurality, limited or unlimited; also by the use of the reduplicate forms of the adjective, rarely as: *taetaeae*, brethren (now obsolete),

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There are perhaps one or two cases where the ground form of the noun does actually express number, but the rule is not invalidated thereby. (See Number, paragraph 47.)

by reduplication of the noun itself, or by an alteration of the ground form, as: *tamarii*, children, which is the plural of *tamaiti*, child.

## 50. Singular

*te taāta*, The person.  
*Hoē meiā*, One banana.  
*Te tahi haāva*, another judge.  
*Te tamaiti*, The child.  
*Te taeāē*, The brother.

## Dual

*hanga tangata*  
*Nau taāta*, Two persons.  
*Na taāta toōpiti*, Some 2 persons.  
*Ē piti ro*, Two ants.  
*Nau tamarii*, Two children.  
*Tau taeāē*, Two brothers.  
*..Tatama'i iho ra*, there-upon (two) disputed.

## Plural.

*hanga tangata*  
*Mau taāta*, Persons.  
*taāta iino*, bad persons.  
*toopae tamahine*, Five girls.  
*Tamarii*, Children.  
*Taetaeāē*, Brethren.

*humi - jae*

*jae - rima*

( See Reduplication, paragraph ).

51. The use of *mau* (the plural article) is redundant, or in excess, when the plurality is adequately or equally expressed by the adjective, as: *E faautuahia ia te taata iino*. Wicked persons, or men will be condemned (not, *te mau taata iino*).

52. *Na*, prefixed to a noun, denotes a limited plurality when the number is understood or expressed, e. g.:- *O vai na metua no'na ra?* Who are his parents?

*Ua ite au i na taata toohitu.* I saw seven persons.

(See Article, paragraph 34).

53. As *na* is itself an article it would be incorrect to use *te* with it.

54. *Pue* and *hui* are also used to denote indefinite plurality (See the Article, paragraph 34 and 35).

55. *Note*:-The use of *pue* in the following example is idiomatic of the old language, but is certainly no longer correct; it is, however, occasionally found in the Bible, principally in the Old Testament, which was not translated with the same accuracy as the New Testament.

Te tuú atu nei au í to'ú *pue* rima í niá iho í to óe  
na úpoó. *I lay both my hands upon your head.*  
E áufau fetii no to óe *hui* tupuna ta'ú. *I have the  
record of your forefathers.*

56. In the last example *aufau fetii* is nearly obsolete. *Tuatapapa raa*, or even *papa raa*, would be used instead in modern Tahitian.

## 2. GENDER.

57. The Tahitian language endows with gender only such words as possess it inherently by nature, as: *human beings, animals, and plants*. Gods and spirits are regarded as human beings, and are male or female.

58. The male of the human species is determined



by the addition of the word *tane* to the noun qualified, thus; metua tane, *father*, the female, by the addition of the word *vahine*, thus; metua vahine, *mother*. [*Tane* and *vahine* follow immediately after the noun qualified, and take precedence over all other adjectives].

59. The male of beasts is determined by the addition of the words *pae* or *oni* to the noun qualified, thus; é liona oni, *a lion*, (male) the female, by the addition of the word *ufa*, thus; é liona ufa, *a lioness*, when a mother, by *maiaa*, as a sow with a litter of suckling pigs.

60. The male of plants, trees, crabs, shellfish, and in fact all sea-animals in which the sex is readily distinguishable, is determined by the addition of the word *otane* following immediately after the word qualified, thus; te tumu haári ótane, *the cocoanut tree*, (male) the female, by the word *ovahine*.

61. The general rule has above been laid down that the Tahitian noun does not in itself have gender; there are, however, a very restricted number of exceptions, they are:-

Taravahine, <i>married man</i> .	Taratane, <i>married woman</i> .
Tuane, <i>brother of a sister</i> .	
Taaeé, <i>brother of a brother</i> .	Tuahine, <i>sister of a brother</i> .
Tamaroa, <i>boy</i> .	Tamahine, <i>girl</i> .
	Potii, <i>girl</i> .

mai moa = gentle set  
Lomaha

Paiño, father. *uncle*

Pateaíno, mother. *and*

Taoéte, brother-in-law.

Pâha, wild boar. *a hoar mangling women*

*Maia marania*  
Maiaá, female of beasts  
with new-born young

62. The following words are of the common gender, and should not be followed by *tane* nor *vahine*:-

Feia, people. *hanga tengati*

Taáata, person. *tengata*

Matahiapo, first-born. *—*

Huaái, descendants. *—*

Fetii, relative, relation. *—*

Hina, great-grandchild. *hina*

Hina rere, great-great-grandchild. *hinareve*

Hina paárae, great-great-great-grandchild.

63. The following words are of the common gender, but may take *tane* or *vahine* to determine the sex:-

*mopua*  
Metua, parent.

*mopua paífa*  
Metua tane, father.

Tupuna, grand-parent.

*paífa*  
Tupuna tane, grand-father.

Mootua, grandchild.

*paífa*  
Mootua tane, grandson.

Maehaa, twin. *tokeiti*

*paífa*  
Maehaa tane, twin (male).

Metua vahine, mother.

*mopua marania*  
Mootua vahine, grand-

Tupuna vahine, grand-

daughter.

*Suite marania*  
mother.

Maehaa vahine, twin (female),

64. The usual words for husband and wife are formed by the addition of *paífa* and *vahine* to the given, or

family name:-

<sup>Kaifa</sup>  
Toma taue, Mr.  
Thomas.

Toma vahine, Mrs.  
Thomas.

65. Generally a marriage name is given at the wedding ceremony to the newly-wedded pair; the addition of the same words, as before, determines the sex. Sometimes the surname is converted into Tahitian and used in the same way instead of the given name.

66. Following are a few examples of the different words determining sex or gender:-

Farane tane, <sup>Kaifa</sup> Frank, (the man)	Farane vahine, Frank (the woman, wife)
Puaa oni, pig. (male)	Puaa ufa, pig (female) sow.
Puaa pae, <sup>Kaifa</sup> boar.	Puaa maiaa, sow with litter.
Tumu haári ótane, <sup>turu hakaari</sup> male cocoanut tree.	Tumu haári óvahine, female cocoanut tree.
Paápaa ótane, <sup>Paapaka</sup> male crab.	Paápaa óvahine, <sup>Paapaka</sup> female crab.
Moa oni, <sup>moa keefa</sup> cock.	Moa ufa, <sup>moa ufa</sup> hen.

67. The young of beasts are called <sup>fanai'a</sup> or <sup>pinia</sup>; the former has the broader application, and is not confined, as is <sup>pinia</sup>, to the very young, or newly-born.

68. Only the former of the two is in general use for birds, fowl, etc.

69. The young of fish have no name to distinguish

them as such; they have, however, specific names for particular species of fish at different stages of development, for instance *orie* is a very small mullet; *aua* is the same fish when about four inches in length, and the *anae* or *tehu* is still the same fish when full-grown; there is a slight difference between the *anae* and the *tehu* when full-grown, but no difference is recognized between them as *orie* and *aua*.

### 3. CASE.

70. As there is nothing in the noun itself to distinguish case, the different relationships that the noun assumes with respect to the other parts of speech are determined by the use of particles and prepositions.

71. For the sake of convenience we may, however, assume the existence of three cases in Tahitian:—

(1.) *Nominative*; (2.) *Objective*. (3.) *Possessive*;

72. 1. **The Nominative Case** is indicated in Tahitian either by the simple noun and its modifiers, or else by the addition of the verb substantive *o* placed before it; the latter form is that generally used in relative clauses, as:—

*tongori*  
Ua taíri Teroó í te puaáhorofenua. *Teroo whip-*

*tongori* *puakohamed*  
O Teroó tei taím í te puaáhorofenua. *It was*  
*Teroo who whipped the horse.*

73. 2. **The Objective Case** is expressed, before the

direct object, by prefixing *ia* to persons, and *i te* to things:— these are called the *objective particles* when so used, and have no English equivalent, *A<sup>tuparu</sup> vahi i te fare*. Destroy the house. *A<sup>fa'au</sup> tuparahi ia Timi*. Kill Jim.

74. Before the indirect object any preposition properly expressing the meaning may be used, as:—

*Ua haere au í te fare. I went to the house.*

*Ua tomo vau í roto í te fare. I entered into the house. etc.*

As in the case of the direct object, *ia* is used directly preceding the name of a person, while *i te* precedes a noun indicating a thing. *Atua*, God, as before mentioned, takes the *te* before it, and hence, in the objective cases, would be preceded by *i te*, and not by *ia*.

75. The names of cities, districts and places are exceptions. These nouns are regarded from two distinct points of view in Tahitian, (1) as a *locality*; (2) as the *personification of the people dwelling therein*; in the former case, where the idea of locality is uppermost, as in going towards a city, or in using a preposition which determines the position of one place with respect to another, etc., *i* is used, not, however, followed by *te*; in the latter case, when the thought of the people in the city, or its human aspect, is uppermost, then *ia* must be used.

76. Following are a few examples indicating the

use of the particles and prepositions governing the objective case:—

Ua faatura vau ia Paulo.	I honored Paul.	(direct object)
Ua haere au ia Paulo.	I went to Paul.	(indirect object)
Ua faatura vau i te mou'a.	I honored the mountain.	(direct obj.)
Ua haere au i te mou'a.	I went to the mountain.	[indirect obj.]
Ua faatura vau ia Roma.	I honored Rome.	[direct object: thought of people uppermost]
Ua haere au i Roma.	I went to Rome.	[indirect object; thought of locality uppermost]

77. The distinction between the nominative and objective cases is the same in Tahitian as in English.

- (1\*) To determine the nominative case, ask the question, "Who?"
- (2\*) To determine the *direct* objective case, ask the question, "*whom?*" or "*what?*"
- (3\*) To determine the *indirect* objective case, ask the question, "*to, for, of, by whom?*" or "*to, for, of, by what?*"

Ua taíri Teroó í te tamaiti. *Teroo whipped the child.* [question:— (1\*) *Who* whipped the child? answer:— *Teroo*; therefore *Teroo* is in the *nominative* case; again (2\*) *Whom* did *Teroo* whip? answer— *The child*; consequently *the child* is in the *direct objective* case].

Ua hapono vau í te moni na Iakoko. *I sent the money for James.* [question (3\*) *For whom* did I send the money? answer:— *For James*; hence *James* is in the *indirect objective* case.]

78. If we change the first of the above sentences around, thus:— *Ua <sup>tanapu</sup> tamaiti ia Teroo*, then, *te tamaiti*, is, according to its position, in the *nominative*, and *Teroo*, in the *objective* case.

79. (3.) **The Possessive Case** is expressed by prefixing one of the prepositions denoting possession, to the noun. (See Prepositions paragraph ).

### Reading Exercise.

Translate these sentences into English and present them to your teacher for correction.

1. Te fare rahi. <sup>to rahi</sup>
2. Te mau taviri no te mau opani. <sup>hanga tu</sup>
3. E nau anani ihi. <sup>hanga tuhi</sup>
4. Na vahine é toópu. <sup>tookoiti</sup>
5. Te nau tamarii a te Atua. <sup>hanga te marau</sup>
6. Te taata iino o te fenua ra. <sup>ta haka, puru koro o te henua ra</sup>
7. O na orometua i o a'e ra. <sup>u ko aki ra</sup>
8. Te tuaana no Ioane. <sup>tuske ra</sup>
9. Te taeae ó te Ekalesia.
10. Te tuahiné o te Ekalesia. <sup>marau</sup>
11. Te metua tang o Iakobo. <sup>metua kaha</sup>
12. Te metua vahine ó Tihoti.
13. Te fanau'a moa. <sup>tooko moa</sup>
14. Te pinia mamoe. <sup>tooko</sup>
16. Ua tahi te tang i ta'na vahine. <sup>hanga kaha</sup>
17. Ua i te au ia Petero. <sup>ite</sup>
18. Ua tuú atu vau í te faraoa í te fare. <sup>tuhi</sup>

**Reading Exercise.**

Translate these sentences into Tahitian and present them to your teacher for correction.

1. The man and the woman.
2. The girls and boys.
3. Two horses.
4. Four persons.
5. Who are those three children?
6. I am acquainted with two good people.
7. The first-born is a man child.
8. The descendants of mine.
6. My relatives.
10. My father is dead.
11. My mother is not here.
12. Frank has gone.
13. One lamb is dead.
14. Give me some bread.
15. Give some bread to the child.
16. This is my house.
17. The mother loves the daughter.
18. He killed the chicken with an ax.
19. Your house is white.
20. I gave John's book to you.
21. The people of Tahiti.
22. The American people.
23. The people of the church.
24. Those clothes are for John.
22. This house is for me.



## VOCABULARY.

Te fare,	<i>the house.</i>	te tipī,	<i>the knife.</i>
te pihā,	<i>the room.</i>	te mati,	<i>the match.</i>
te tahua,	<i>the floor.</i>	te mereti,	<i>the plate.</i>
te aroaro,	<i>the ceiling.</i>	te mohina,	<i>the bottle.</i>
te <sup>kapuni</sup> ofani,	<i>the door.</i>	te bakete,	<i>the bucket.</i>
te <sup>tū</sup> taviri,	<i>the key.</i>	te éte,	<i>the basket.</i>
te <sup>tāmarii</sup> taupee,	<i>the balcony or</i>	te <sup>pārao</sup> vāhi,	<i>the fire wood.</i>
	<i>porch.</i>	te <sup>tope</sup> ope,	<i>the shovel.</i>
te pou,	<i>the post.</i>	te fenua,	<i>the land.</i>
te ofai,	<i>the stone.</i>	te faāāpu,	<i>the plantation,</i>
te roi,	<i>the bed.</i>		<i>farm.</i>

## THE PRONOUNS.

## CHAPTER. IV.

80. The Pronoun is a word denoting a person or thing by certain temporary relations, as *I* (the speaker). *you* (one spoken to), instead of by a name, or noun.

81. Generally speaking, a pronoun is a word used in place of a noun.

82. Pronouns are divided into the following classes, namely:-

(1) **Personal:** *I, you, he, she,* and *it,* with their compounds, which mark differences of person;

(2) **Demonstrative:** *this, that, these,* and *those,* point-

ing out definite objects, thus:-

Teie taupoó, *this hat*. Tera taáta, *that person*.  
Teie mau buka, *these books*. Tera mau tiaá, *those shoes*.

(3) **Interrogative:** *who, which, what*, used in questions thus:-

O vai tera? *Who is that?*  
O tehia ta'oe i hinaaro? *Which do you wish?*  
Eaha te uiraá? *What is the question?*

(4) **Relative or Conjunctive:** *who, which, what, and that*, with their compounds, relating to a preceding word or expression, and joining it to a qualifying clause, as:-

*Okue te la'apata taku i reko atu*  
O'oe te taáta ta'ú i parau atu.  
*You are the man to whom I spoke.*  
*Te mau tiaá takoe i haapono mai*  
Te mau tiaá ta'oe i haapono mai.  
*The shoes which you sent me.*

(5) **Indefinite:** *any, some, other, another, each, either*, etc., representing objects indefinitely or generally, and in many of their uses indistinguishable from nouns.

83. The Tahitian language, like most of the Polynesian dialects, is eminently a language of pronouns, and and employs them with peculiar precision. By means of different prefixial and affixial particles, they have the power of indicating the *inclusive* or *exclusive* sense in the dual or plural numbers, but of the first person only.

84. The *dual number* is formed by the prefixial

horoa = horonga  
hao = hoko

particles *ta*, *na*, *o*, and *ra* combined with the numeral *ua*, "two" of the Polynesian language progenitor, and still retained in the Tongan and Marquesan dialects—*rua*, in old Tahitian,—thus:— *taua*, (*ta-ua*), *maua* (*mā-ua*), *orua* (*o-rua*),<sup>1</sup> and *ruua* (*ra-ua*.)

85. The plural is similarly formed by the same prefixes joined to the contracted form of the numeral *toru*, "three," (Marquesan *tou*), thus:— *tatou* (*ta-tou*), *matou* (*mā-tou*), *outou*, (*ou-tou*), and *ratou* (*ra-tou*).

86. The nominative case of the personal pronouns is formed by preceding the pronoun with the verb substantive *o*, "it is," (See Paragraph 28), and the oblique or all other cases by prepositional prefixes, (See Paragraph ), except before the direct object which is preceded by the objective particle *ia*, not *ia*, the preposition *to*, although they are written and pronounced the same.

87. The student often finds this similarity between the *objective particles*, *ia* and *i te* and the preposition "to" also *ia* and *i te*, very confusing. These forms are actually written and pronounced exactly the same, although having totally distinct meanings. Only the context can clearly determine which is the meaning intended. Take the following examples:— *Ua horoá vau í te buka í te tamaiti. I gave the book to the child.* Therefore *i te* before book, is the objective particle, and *i te*

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<sup>1</sup> *Orua* appears to be formed by combination with *rua*, the later form.

before *tamaiti*, is the preposition *to*. *I* is the objective particle and *te* is the article *the*.

88. To determine the *direct* object, ask the question “*Whom* or *What*.” (Question), *What did I give?* (Answer) *Te buka*; hence, *te buka* is the *direct* object. To determine the *indirect* object, ask the question “*to whom?*” (Question) *To whom did I give the book?* (Answer) *I te tamaiti*; therefore, *tamaiti* is the *indirect* object. Note that any other preposition could be substituted for *to*.

89. *Ia* would be used in the same way as *i te* before names of persons or the personal pronouns, and may be distinguished—as objective particle or preposition—by asking the same questions.

90. The nominative case of the personal pronouns is as follows:-

## 91. 1 PERSONAL PRONOUNS.

### First Person.

- Sing. au, *I*, after words terminating in *e* or *i*.  
 vau, *I*, do do a, o or u.  
 ó vau, *it is I*.
- Dual. taua, *you and I*. ó taua, *it is you and I*.  
 maua, *he (she) and I*. ó maua, *it is he and I*.
- Plural. tatou, *you and I* (three or more.) ó tatou, *it is you and I*.  
 matou, *they and I*. ó matou, *it is they and I*.

92. The so-called *inclusive* forms are *taua* and *tatou* since they include the person or persons spoken to; the *exclusive* forms are *maua* and *matou* since they *exclude* the person or persons spoken to.

### Second Person.

Sing.	<sup>ko</sup> oe, you (lit.:- <i>thou</i> ).	<sup>ko</sup> ó oe, <i>it is you</i> .
Dual.	<sup>ko</sup> oua, you (two).	<sup>ko</sup> ó oua, <i>it is you</i> (two).
Plural.	<sup>ko</sup> outou, you (three or more).	
	<sup>ko</sup> ó outou, <i>it is you</i> (three or more).	

### Third Person.

Sing.	óia, óna, ana, <i>he, she</i> .	ó óia, ó óna, <i>it is he, she</i> .
Dual.	raua, <i>they</i> , (two).	ó raua, <i>it is they</i> , (two.)
Plural.	ratou, <i>they</i> , (three or more.)	
	ó ratou, <i>it is they</i> , (three or more.)	

93. *O* is the verb substantive, affirming the existence or individuality of the noun or pronoun to which it is attached, and translates *it is*.

94. The oblique or all other cases are formed by preceding the personal pronoun with a preposition which determines its relationship to the context. Attention has already been drawn to the use of the untranslatable objective particle, instead of a preposition, before the direct object, [See paragraph 86 and 88].

95. When *au* and *ona* are thus joined to a preposition, elide the initial vowel, and indicate the elision with an apostrophe, thus:— *to'u* (*to au*), *na'na* (*na ana*), *i mua ia'na* (*ia ana*). etc.

96. *Oia* occurs only in the nominative, *ana* occurs only after *e*, "by;" both are fixed forms, and do not alter.

97. For the irregular forms of the possessive adjective, *tau*, *tana*, etc., (See the possessive adjective paragraph 148 and 149); in these cases the apostrophe should not be used since it indicates *elision*, and these forms being derived from earlier Polynesian forms not containing the doubled vowel, no elision has occurred.

98. The following are examples of the oblique or all other cases of the personal pronouns:—

Sing. <sup>*naku*</sup> Na'ú, <sup>*naku*</sup> no ú, *for me, of me.* (See possessive pronouns and adjectives, paragraph 101, 241).

A <sup>*horonga*</sup> horoa <sup>*naku*</sup> mai i te moni na'ú. *Give the money for me or to be mine.*

<sup>*oaku*</sup> Ia'ú, <sup>*oaku*</sup> to me, <sup>*oaku*</sup> toward me  
A horoa <sup>*horonga*</sup> mai i te moni ia'ú. *Give the money to me or towards me.*

<sup>*oaku*</sup> Ia'ú, *me.*

E au, *by me.* (used after the passive suffix *-hia*).  
Ua papahia te leta é au. *The letter was written by*

<sup>*naku*</sup> Na'ú, <sup>*naku*</sup> *me.*  
<sup>*naku*</sup> Na'ú, <sup>*oaku*</sup> *by me* (used before the verb.)  
<sup>*faatikika*</sup> Na'ú i faatiá te fare. *I built the house.*

Dual. Na taua, no taua, *for, of you and me.*

Teie te faraoa na taua. *Here is bread for you and me.*

*faatika i runga.*  
*a tika i runga*

*afai = fai*

PERSONAL PRONOUNS

Na maua, no maua, *for, of, him (her) and me.*

Ia taua, *to you and me, towards you and me.*

Ia maua, *to him (her) and me.*

A *fai* mai i te *hanga kahu* ia maua. *Bring the clothes to him and me, (not, for him and me).*

Ia maua, *him (her) and me.*

E taua, *by you and me, (after -hia.)*

E maua, *by him (her) and me, (after -hia).*

Ua *kahia katinga* ámuhia te maa e maua. *The food was eaten by him and me.*

Na taua, *by you and me. (preceding the verb).*

Na maua, *by him (her) and me. (preceding the verb.)*

Na maua í rave te buka. *He and I took the book.*

99. The plural is formed from the dual by substituting the plural forms *tatou* and *matou* for *taua* and *maua*.

Sing. *na koe no koe*  
Na óe, no óe, *for you, of you.*

No óe teie fare. *This house is for you, or yours.*

*no koe*  
Ia óe, *to you.*

Te horoa' *tu* nei au í teie nei fare ia óe. *I give this house to you, (not to keep, but for some other purpose).*

*no koe*  
Ia óe, *you.*

*e koe*  
E óe, *by you. [after the passive suffix -hia]*

*no koe*  
Na óe, *by you. [preceding the verb.]*

Dual. <sup>*na korua*</sup> Na orua, <sup>*no korua*</sup> no orua, for you-two, of you-two.  
<sup>*ia korua*</sup> Ia orua, to you-two.  
<sup>*e korua*</sup> E orua, by you-two, (after -hia.)  
<sup>*na korua*</sup> Na orua, by you-two, (before the verb.)

100. The plural is formed from the dual by substituting the plural form *ratou* for *raua*.

101. In the present grammar we regard <sup>*toku*</sup> *to'u*, <sup>*toku*</sup> *ta'u*, <sup>*takoe*</sup> *to oe*, <sup>*takoe*</sup> *ta oe*, etc., as possessive adjectives [which see paragraph 145]; and <sup>*naku*</sup> *na'u*, <sup>*naku*</sup> *no'u*, <sup>*nako*</sup> *na oe*, <sup>*nako*</sup> *no oe*, etc., as the possessive form of the personal pronoun, although in some grammars it is treated separately as the possessive pronoun.

102. The following examples will serve to explain the distinction here made between the possessive adjective and the possessive form of the personal pronoun:—

O teie <sup>*taku*</sup> *ta'u* buka. This is my book.

103. In this example we regard *ta'u* as a determining adjective limiting the noun *book*.<sup>1</sup>

<sup>*naku*</sup> Na'u teie buka. This book is mine, or:—  
 “. . . for me;” “. . . belongs to me.”

104. In the above examples we regard <sup>*naku*</sup> *na'u* as the true possessive form of the personal pronoun.

1. By omitting the noun determined, the possessive adjective is occasionally used pronominally, as:— Ua moe roa to'na taupoo, teihea to ratou (taupoo)? He has lost his hat; where is theirs? (lit:— their hat, “hat” being understood).



Following are the several forms used:—

### Singular

*noku* *noku*  
No'ú, na'ú, *mine.*

O te fare teie no'ú. *This house is mine.*

*nokoe* *nokoe*  
No'oe, na'oe, *yours.*

Na'oe teie buka. *This book is yours.*

No'na, na'na, *his, hers.*

No'na teie fenua. *This land is his.*

### Dual.

No taua, na taua, *yours and mine.*

No taua teie fenua. *This land is yours and mine.*

No maua, na maua, *his (hers) and mine.*

*nokoua*  
no'oua, na'oua, *yours.*

*nakoua*  
Na'oua taua mau mei'a ra. *Those bananas are yours (for you two.)*

No rauh, na rauh, *theirs.*

105. The plural is formed from the dual by substituting the plural forms *tatou*, *matou*, *outou*, and *ratou* for *taua*, *maua*, *oua* and *raua*.

106. The compound personal pronouns *myself*, *yourself*, etc., find their equivalents in Tahitian by the addition of *iho* to any and all forms of the personal pronoun, irrespective of person, number or case, as:—

O vau iho, *myself, it is myself.*

O vau iho ia. *It is I, myself.*

Na'na iho, *for himself, by himself, of himself*  
[as indicated by the context]

Na'na iho í horoá mai ia'ú í te maá. *He himself gave me the food.*

Ia óutou iho, *to yourselves, yourself.* [indirect and direct object.] etc.

E <sup>horonga</sup> horoá'ú vau í te <sup>puakahorofenua</sup> puakahorofenua ia <sup>outou</sup> outou iho. *I will give the horse to yourselves. (and not to any one else).*

## 2. DEMONSTRATIVE PRONOUNS.

107. A demonstrative pronoun is a pronoun which is used to point out with clearness and precision the particular object to which it refers. The demonstrative pronouns are, *this* and *that*. The same distinction is made between demonstrative adjectives and pronouns as has just been made in the case of possessive adjectives and pronouns, thus:—

A <sup>horonga</sup> horoá mai í tera buka. *Give me that book.*

108. In the above example we regard *tera* as a demonstrative adjective (which see:— Adjectives, Chapter V, paragraph 152).

O tera te buka ta <sup>horonga</sup> oe é horoá mai. *That is the book wich you will give me.*

109. In the above sentence we regard *tera* as a true demonstrative pronoun. Strictly speaking *o* is the verb substantive, and *tera* the pronoun.

110. The demonstratives are:—

teie, ó teie, *this, it is this.* (French ceci)

teienei, ó teie nei, *this here, it is this here.*

tera, ó tera, *that, it is that.* (French celui lá)

tera ra, ó tera ra, *that there, that then, it is that there, it is that then.*

tena, ó tena,<sup>1</sup> *that, it is that.*

tena na, ó tena na, *that there, that then.*

taua....ra, ó taua....ra,  
*that* (already referred to), *it is that,* etc.

taua....nei, ó taua....nei, *that,*  
(already referred to and to be further mentioned.)

tereira, ó tereira,  
*that* (already mentiond) *it is that,* etc.

tereira ra, ó tereira ra, *that* (already mentioned but more remote in time or place.)

ïa, óia, *that* (used principally in connection with the interrogatives.)

vera, ó vera, *those* (used in speaking of persons known to the person addressed, and commonly in the presence of those referred to:- used only in the plural).

1. For the distinction between *teie*, *tera*, *tena*, see demonstrative adjectives, chapter V paragraph 152.

111. *Tereira* has a broader application than the other demonstratives, and may refer to anything in general or in particular, as abstract ideas, etc.

112. The demonstratives may in general be placed either before or after the noun in apposition, as:-

*O tera te tangata taku i reko atu ia oe.*  
 O tera te taáta ta'ú í parau atu ia óe.  
~~O te tangata tera taku i reko atu ia oe.~~  
 O te taáta tera ta'ú í parau atu ia óe.

*That is the person of whom I spoke to you.*

113. The plural is formed, by the addition, not to the demonstrative itself, but to the noun in apposition with it, of one of the articles or indefinite adjectives indicating plurality:-

*O teie te mau taáta ta'ú í parau atu ia óe.* *These are the persons of whom I spoke to you.*

~~*O teie na taáta ta'ú í parau atu ia óe.*~~ *O teie na taáta ta'ú í parau atu ia óe.* *These are the several persons of whom I spoke to you.*

114. The alternative forms of *tera*, *tena*, *teie* and *taua* are *era*, *ena*, *eie* and *aua*. They are no longer common in conversation, but are occasionally still heard, and are quite usual in the Bible.

115. When *taua* or *aua* are used they must be followed in some part of the sentence by *ra* or *nei* depending on the meaning intended.

*Taua tangata i reko hia ra*  
 Taua taáta í parauhia ra *That person spoken of then.*

*Taua hono eke nei*

Taua mau parau nei. *Those words* (here referred to.)

O teie taua fenua nei. *This is the land.* (already referred to and now actually seen).

Teihea a'enei te mati? éie.

*What become of the matches? Here they are.*

116. Following are some examples showing the use of *ia*, *that*, —

Oia *ia*, *that is he*, or *verily so*.

O vau *ia*. *That is I. I am he.*

E peropheta *ia* óia. *He is a prophet. That is a prophet.*

Na'ú *ia* ratou í tiaí í to í'oa na. *I keep them in thy name.*

### 3 INTERROGATIVE PRONOUNS

117. An interrogative pronoun is a pronoun that asks a question. The interrogative pronouns are *who*, *which*, *what*, and in Tahitian their equivalents *o vai*, *teihea*, and *aha* in the present tense, usually written *eaha*. *O vai*, *who*, *what*, is used for persons and things personified, and for the the names of persons, things or places. *Aha*, *eaha*, is used for all inanimate or lifeless objects not personified, and with *huru* for the *kind* or *sort* of persons or things.<sup>1</sup>

1. I'oa may mean kind or sort, as, *huru*; in such cases it takes EAHA, not O VAI before it.

Eaha te i'oa o teie nei mau mea? What sort of things are these?

118. The plural of *o vai* is indicated by the addition of the anomalous conjunction or particle *ma*, "and associates,"- immediately after it, as:-

O vai ma te haere mai ra? *Who are approaching?* (lit.:- *it is who-and-associates that are approaching?*)

119. In the declensions that follow, it should be noted that *vai* takes *ia* in the objective cases, whereas, *teihia* (lit.:- *te ihea*) and *aha* take *i te*.

Nom. O vai? *who? what is the name?*

Poss. No vai? na vai? *for whom? whose?*

Obj. Ia vai? *to whom?* (indirect)

Obj. Ia vai? *whom?* (direct)

E vai? *by whom?* (after *-hia.*)

Na vai? " " (before the verb.)

Nom. Aha? *what?*

Poss. No te aha? *for, of what?*

Obj. I te aha? *to what?* (indirect)

Obj. I te aha? *what?* (direct)

I te aha? *by what?* (after *-hia.*)

Na te aha? " " (before the verb.)

Nom. O teihea? *which?*

Poss. No teihea? na teihea? *for which? of which?*  
*whose?*

Obj. I teihea? *to which?* (indirect)

Obj. I teihea? *which?* (direct)

E teihea? *by which?* (persons), (after *-hia.*)

I teihea? *by which?* (things,) (after *-hia*.)  
 Na teihea?. *by which* (before the verb.)

120. As above noted, *vai* takes *ma* in the plural; *teihea* and *aha*, however, cannot in themselves indicate plurality except as the noun in apposition with them is plural.

O vai ma? *Who are they?*

I rotopu í teie nei mau buka, ó teihea na buka maitái a'e? *Among those books, which are the best?*

*vira*  
 I rotopu í teie nei pué buka nei, ó teihea te buka maitái roa? *Among this pile of books, which is the best book?*

121. The grammatical structure of the Polynesian dialects differs so fundamentally from that of the Latinic tongues, that the arbitrary distinctions devised to suit the latter are by no means always applicable to Polynesian. For instance, *aha*, is really not a pronoun at all, but a verb, and is only here classed as a pronoun for the sake of convenience and simplicity; as such, it is, of course, untranslatable in English. Take the following phrase:-

I aha na <sup>keu</sup> oe? (freely) *What have you just been doing?*

— now, if compelled to render this literally in English we should be obliged to invent a verb meaning “*to what,*” and we would say:-

I, *was, were;* (is a verbal particle of past time).

Aha, *whatting,* (*to what*) (verb).

Na, *lately,* (adverb).

~~keu~~ Oe, you, (pronoun): “*were whatting lately you,*”  
 or, as above, freely:- *What were you lately doing?*

122. Following are some examples of the use of the interrogative pronouns:-

Te aha na <sup>hoe</sup>oe? *What are you doing?*

E aha ia <sup>hoe</sup>oe? *What will you do?*

O vai au? *Who am I?*

O vai <sup>hoe</sup>oe? *Who are you?*

O vai ia? *Who is he? Who is she?*

No vai tena? *Whose is that? For whom is that?*

Ia vai teje? *To whom is this?*

Ua taparahi <sup>patu</sup>óia ia vai? *Whom did he kill?*

Eaha ta <sup>hoe</sup>oe? *What have you?* (See Prepositions paragraph); *ta* indicates externality.

Eaha to <sup>hoe</sup>oe? *What are your (feelings?) How are you feeling now* (*to* indicates internality, that is to say, emanating from the body.)

123. After an interrogation it is well to reply by putting the first word of the question as the first word of the answer. Often all the words of the question are repeated, as:-

Ques. Na vai í <sup>hanga</sup>hamani te ra'i é te fenua? *Who created the heavens and the earth?*

Ans. Na te Atua í <sup>hanga</sup>hamani te ra'i é te fenua. <sup>heima</sup>*God created the heavens and the earth.*

—or they might say, simply:-

Na te Atua, *by God were made, etc.*



## 4 RELATIVE PRONOUNS.

124. The relative pronouns refer to a preceding noun or pronoun as antecedent, they are, *who*, *which*, *what* and *that*, with their compounds. In Tahitian their equivalents are *te*, *ote*, *tei*, *otei*, and *e...nei*. The relative pronouns are not only used singly but are also employed in a contracted form, in combination with the prepositions and the personal pronouns, (See paragraph 130). *ta'u*, *ta oe*, *ta'na*, *ta taua*, *ta maua*, *ta orua*, *ta rana*, *ta tatou*, *ta matou*, *ta outou*, *ta ratou*.

125. In addition, under certain circumstances as determined by the context, the personal pronoun may be used as a relative, thus:-

*Te ta'ata nana te hara ra*  
Te ta'ata na'na te hara ra.

*The man whose the sin is.*

126. In the grammar of the "London Missionary Society" *taua...ra*, *eaha*, *vai*, *teihea* and *teireira* are given as relatives; we do not concur, however, in this view, and prefer to regard *taua...ra* and *tereira* (not *teireira*) as demonstrative pronouns, and the other three as interrogative pronouns since they are used only in questions. For instance, take the example given in the above mentioned grammar of *taua...ra*:-

*Taua mea rekohia ra*  
Taua mea í parauhia ra. *The thing that was spoken of [as given].*

— we consider that the correct translation should be:-

*that thing (which, - omitted or understood) was spoken of.* As a matter of fact, there is no distinct form of the relative in Tahitian, though it is perhaps unnecessary to give the grammatical reasons for this view.

127. Very often, as in the above example, the relative is completely omitted, but understood, principally in past and future time.

128. In the forms compounded with the personal pronouns we may regard these as contractions of the relative *te*, and *o* or *a* (by, of), in conjunction with the personal pronouns, thus:-

Te a'óe, *which by you.* Ta óe, (*which*) *by you.*  
(contracted form leaving off the *e*).

Te a maua, *which by us.* Ta maua, (*which*) *by us,* (contracted form leaving off the *e*).

Te o Tahiti. *those of Tahiti.* To Tahiti. *the Tahitians.* *The people of Tahiti.*

129. In the past tenses *tei* and *o tei* are used (contracted forms of the relative *te* and *i*, the sign of the past time); in the present *e...nei* with transitive verbs, and *tei*, *o tei*, with intransitive and neuter verbs; in the future *e*, *te*, and *o te* are the forms used.

130. To make it clearer to the student's mind, we give the following diagram of the "*te*, and *tei*" with the preposition "*o* or *a*," thus:—

Te áfata ta'u é <sup>hanga</sup>hamani. *The box I shall make,*  
*or the box that shall be made by me.*

The above phrase would read before it was contracted, thus:—

Te	áfata	te	a	au	é	<sup>hanga</sup> hamani.
<i>The</i>	<i>box</i>	<i>that</i>	<i>by</i>	<i>me</i>	<i>will be</i>	<i>made.</i>

We see by the above form that the “e” has been dropped from the “te,” leaving only the letter “t” to represent “that.” Then we find that the preposition “a” has been carried down, and added to the letter “t” representing “that,” and thus we have “t a” or “ta.”

The following is a diagram of the Tahitian relative pronoun:—

Te	áfata	tei	a	aú	í	hamani.
Te	áfata	t	a	ú	í	hamani.
Te	áfata	ta'ú	í	hamani.		

131. Following are some examples of the use of the relative pronoun:—

Te áfata ta'ú é hamani. <sup>teku hanga</sup> *The box I shall make.*

[lit.- The box which by me will be made].

Te áfata ta'ú é hamani nei. <sup>teku e hanga nei</sup> *The box I am now making.*

Note that the relative is directly omitted but understood in the contracted form *ta'u* in the Tahitian, and also omitted in the English phrase. Again:—

Te óhipa ta ratou í rave. <sup>hanga</sup>

*The work that they did* [lit.- that by them was done].

*O teie te tangata, taku i reko atu ia koe*  
 O teie te taata ta'ú í parau atu ia óe.

*This is the man whom I spoke to you of.*

*O teie te tangata tei patuhia e Ioane*  
 O teie te taata tei taparahihia é Ioane.

*This is the man who was killed by John.*

*O teie te tangata i patuhia e Ioane*  
 O teie te taata í taparahihia é Ioane.

*This is the man who was killed by John.*

(relative omitted, but understood)

*O tei aroha mai ia outou, ó ta outou ia é aroha'tu.*  
 (for) *If ye love them who love you,* (lit:- 'tis they  
 who love you, 'tis they whom you love).

*E ao to'na ó tei mata'u ia Iehova.*  
*Blessed is he who feareth the Lord.*

O vai te haere? *Who will go?*

O tereira te buka ta óe í hinaáro.  
*That is the book that you desire.*

131 x. The relative, when used in a positive sense, nominative case, follows immediately after its antecedent, as *te taata ó tei parau*, "the person who spoke;" *te mau vahine ó te haere atu*, "the women who will go;" When it is in the objective case it combines with the personal pronouns as above mentioned:-

*Te anani taku i koiikai*  
 Te ánani ta'ú í ámu. "The orange that I ate."

## (5) INDEFINITE PRONOUNS.

132. Most of the indefinite pronouns are given in the chapter on adjectives, (See indefinite adjectives paragraph ). In Tahitian there is no intrinsic distinction in the word itself, the pronoun being used in the place of a noun, the adjective being used to determine a noun. Thus, in *each man*, "each" is an adjective, and in *let each do his best*, it is a pronoun.<sup>1</sup>

133. The following are the principal indefinite pronouns:—

- Orari Orari o rari o rari*  
Te tahi, te hoê, ó te tahi, ó te hoê, *any, one,*  
*somebody.*  
*Don'te korari*  
Aita te hoê, *no one, none.*  
*o te rari*  
O te tahi, *another.*  
*rara hanga*  
O te tahi mau (tau,) etc., *others.*  
*hanga*  
O vetahi, ó vetahi mau (tau,) etc., *certain others.*  
O mea, *so and so.*  
O te, ó tei, *such, whoever.*  
O te, tataitahi, *each.*  
*paatoa hanga*  
O te paatoa raa, *all. (persons)*  
*taatoa hanga*  
O te taatoa raa, *all. (persons or things)*  
*hanga*  
Te mau mea átoá, *whatsoever.*  
E raverahi, é rave rau, *many.*  
O teie é á óre ra tera, *either, (lit:-this or that).*  
*do'te e mea*  
Aita é mea, *nothing.*  
E mea, *something.*  
*do'te raa*  
Aita rea, *a few.*

Following are some examples illustrating the

1. Each, and every, are sometimes classified as distributive pronouns.

use of the indefinite pronouns:-

*taupata*  
O te taata, o to'na mana'o.

*Each has his own idea.*

Ia rave tataitahi í ta'na iho *honga*

*Let each do his own work.*

E te mau mea átoá ta outou é rave ra. *honga koutou*

*Whatever ye do.*

*aore* Aita vau í ite í te tahi, (te hoê). *rite i te orari*

*I did not see any at all.*

Ua ite au í é vetahi. *ia rite au ia vetahi*

*I saw some few (several).*

Ua ite au í te vetahi ê. *ia rite au ia vetahi e*

*I saw some (certain other) things.*

Ua ite au ia vetahi. *ia rite au ia vetahi*

*I saw certain others (persons)*

Eiaha te hoê (te tahi) é faáorahia. *iaha te orari e aorahia*

*Let none be saved.*

O teie na tipi é foru, á rave í tei au í ta óe hina-  
áro. *inoti takoe hingatara*

*Here are three knives, take whichever suits you.*

Aore te hoê í ére í te mauíui é te óto.

*None escape pain and sadness.*

E raverahi (rave rau) tei mâro e, é parau tiá ta ratou.

*Many maintain that they are right.*

O tei maími í te haámaitái ia'na iho.

*Whoever seeks to benefit himself. Such as seeks  
his own profit [freely].*

134. There is a distinction in the reflexive use of the pronouns determined by the inclusion or omission of the objective particles *i te* and *ia* as in the following examples:-

*te* *pareho nei te hanga tangata keia ratou ratou*  
 Te haávare nei te mau taáta éiá ratou ratou iho.  
*ou iho*

*Thieves deceive each other,* (lit:- themselves themselves).

*te* *pareho nei te hanga tangata keia ratou*  
 Te haávare nei te mau taáta éiá ratou ia ratou iho.

*Thieves deceive themselves,* (each one himself).

*ite* *ite-haápiíhia, é te ite-raverave-noa, te tauturu*  
 Te ite-haápiíhia, é te ite-raverave-noa, te tauturu  
 nei ia te tabi í te tahi.

*Theory and practice support each the other.*

135. The English expressions “they say that,” “it is said that,” etc., are rendered in Tahitian by the use of the passive verb, the subject being understood but not expressed, as:—

Te mana'ohia nei e, é tae mai te tavana.

*They say that the governor will arrive.*

136.

## VOCABULARY.

Te ora, *the life.*  
*heva*  
 te óto, *the sorrow.*  
 te hapa, *the mistake.*  
*opaa*  
 te opaa, *the cocoanut.*  
*mei'a*  
 te mei'a, *the banana.*  
*pono*  
 te pape, *the water.*  
 te fei, *the plantain.*  
 te únara, *the potato.*  
 te vi, *the mango.*

te uaina, *the wine.*  
 te taura, *the rope.*  
 te párau, *the paper.*  
 te naero, *the nail.*  
 te tipí ófati, *the pocket knife.*  
 te patia, *the fork.*  
 te punu ti, *the tea spoon.*  
 te punu tihopu, *the table*  
*spoon.*

*umara sukate*

*puu taitape*

*raue = hanga = do*

### Reading Exercise.

137. Translate these sentences into English and present them to your teacher for correction.

1. Te haere nei au i te haápiiraá.  
*te rave nei koe i te hanga*
2. Te rave nei oe i te ohipa.  
*te hanga ratou i te maki*
2. Ua pohé ratou i te maí.  
*te maki*
4. O teihea tipu ta oe i hinaaro. See par. 93, 119  
*te maki tipu takoe i hangangaro*
5. O maua te haere. See par. 87, 88, 109.  
*te hanga ratou i te maki*
6. Ua horoa tu matou i te maá i te tamari. See par. 86, 88, 89.  
*te maki*
7. Ua ite oe ia na.  
*te maki tipu ofati*
8. Na u teie tipu ofati. See par. 98.  
*te hanga mau i te reme maki*
9. A horoa mai i te reme na u. See par. 98.
10. Ua papahia te leta é au. See par. 98.  
*te maki tipu*
11. Na ratou iho i rave taua ohipa ra. See  
*te maki tipu*
12. O te fare tera ia'ú i hoo atu. See par. 112.  
*te hanga ratou i te maki*
13. O teie te mau taata ta ratou i ite. See par. 113.  
*te maki tipu*
14. Te aha na outou? See par. 122.  
*te hanga ratou i te maki*
15. Na vai i horoa tu te buka ia oe? See par. 123.  
*te hanga ratou i te maki*
16. Tauga apara i amuhia é ana ra. See par. 127.  
*te maki tipu*
17. Te ahu ta maua i hoo atu. See par. 128, 130.  
*te maki tipu*
18. O vai na? O te tahi taata ia. See par. 132.  
*te maki tipu*
19. Na ratou i hamani taua fave ra.  
*te maki tipu*
20. Te hoo mai nei matou i te i a. *te maki tipu*
21. Ua haere mai raua.

*haere = tere*



## Reading Exercise.

138. Translate these sentences into Tahitian and present them to your teacher for correction.

1. I gave the orange to the soldier.      *See par. 86, 88, 89, 90.*
2. <sup>1</sup>I wrote the letter to you.      *See par. 86, 88, 89, 90.*
3. Which chair do you wish?      *See par. 93, 119.*
4. He is eating.      *See par. 96.*
5. This hat is mine.      *See par. 98.*
6. The letter was written by me. *See par. 98.*
7. Take this for yourselves.      *See par. 106.*
8. That is the man of whom I wrote.      *See par. 109, 112.*
9. Those are the children whom we saw.      *See par. 113.*
10. <sup>1</sup>Who is washing the clothes?      *See par. 118.*
11. What are you doing?      *See par. 121, 122.*
12. <sup>1</sup>Who broke the glass?      I broke the glass. *See par. 123.*
13. That tree which was cut.      *See par. 127.*
14. The food which I will cook      *See par. 128, 130*
15. Come here somebody      *See par. 132*

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1. NOTE:— See rule governing the particle *i* and *ia* paragraph

## THE ADJECTIVE.

### CHAPTER V.

139. The adjective is a word used to determine, modify or qualify a noun; -

Buka maitai, *Good book.* To'ú taupoó, *My hat.*  
Teie fare, *This house.* Tera taáta, *That man.* etc.

140. There are two general classes of adjectives, - the *determining* adjectives, and the *qualifying* adjectives. A determining adjective designates or points out the noun, as, *te tipí*, the knife; *teie afata*, this trunk or box. A qualifying adjective describes the noun, as *te taupoo éreére*, the black hat; *te taata poria*, the fat person.

141. **Determining** adjectives may be divided into four classes, *e. g.* :- (1) *Possessive*; (2) *Demonstrative*; (3) *Numeral* and (4) *Indefinite*.

**Qualifying** adjectives may be divided into three classes *e. g.* :- (1) *Positive*, (2) *Comparative*, and (3) *Superlative*.

142. In the Tahitian dialect the adjective has no peculiar or appropriate form. It knows no distinction of gender, case or comparison. The comparative form is obtained by the addition of adverbs of degree to the adjective, and by periphrasis.

143. In common with substantives, adjectives often admit of reduplication indicating plurality of number of similar objects or ideas, as :-

ino, *bad*      iino, *bad* [Plurality, as *ro iino*, bad ants]

maitai, *good*,      maitatai, *good*, [taata maitatai, good persons]

roa, *long*,      roroa, *long*, [vaú roroa, long canoes]

rahi, *great*,      rarahi, *great*, [mou'a rarahi great mountains]

144. Certain adjectives, as *roa*, are reduplicated to indicate the superlative degree, as :-

roa, *long*,      roaroa, *very long*.

## DETERMINING ADJECTIVES.

### (1) POSSESSIVE

145. These are formed from the possessive pronouns by combination with one of the two prepositions denoting possession, *to* and *ta*.

**Note** : — The possessive adjective, which is formed solely by combination with *to* and *ta* should not be confused with the possessive pronoun which is formed similarly by combination with *no* and *na*; nor with the auxiliary verb *to have*, which, after negative adverbs, may be formed by combination with *o* and *a* (unaccented).

The following is a list of the possessive adjectives:-

### Singular

To'ú, ta'ú, tǎú, taǐ, *my*  
 To oe, ta oe, to, *thy, your,*  
 To'na. ta'na, tana, *his, her, its,*

### Dual

To taua, ta taua, *your and my,*  
 To maua, ta maua, *his (her) and my,*  
 To órua, ta órua *your,*  
 To raua, ta raua, *their.*

### Plural

To tatou, ta tatou, *your and my,*  
 To matou, ta taíou, *their and my*  
 To outou, ta outou, *your.*  
 To ratou, ta ratou, *their,*

146. It will be noticed that the following are possessive pronouns:-

*Mine, thine, yours, hers, theirs.*

The following are possessive adjectives:-

*My, thy, your, her their.*

Therefore, care should be taken in order to determine whether or not stress is laid upon the possessive pronoun or the possessive adjective, thus:-

Teie fare, ó te fare ïa no'u, *This house is mine, (Poss. Pro.)*

Teie fare, ó to'u ïa fare, *This is my house (Poss. Adj.)*

147. In addition to the regular forms of the possessive adjective, singular number, an irregular or third form is found, as given above.— *tau*, *tai*, *to*, and *tana*.

148. These forms correspond to similar forms existing in other Polynesian dialects. for instance, the Maori *taku* (Tahitian *tau*); while the Maori form corresponding to the regular Tahitian *ta'u* is *ta aku*. They are used without alteration before words that would— according to the rules given for prepositions of possession -- require sometimes *to'u*, *to oe*, *to'na*, and at other times *ta'u*, *ta oe*, *ta'na*,. They may be used only when the least possible emphasis is given to the words they determine. If you mean, specifically, “ *my* foot,” ( the adjective specifying clearly whose foot is meant ) then *to'u* should be used; but if you mean the emphasis to lie upon the foot, as distinguished, for example, from the arm, as “ It was not my *foot* which was bruised, but my *arm* ” it would be correct to express this thus: *e ere tau avae tei pépé, o tau rima rà*.

149. The most common use of this third form of the possessive adjective is in direct address:—

E tau tamaiti e!            *O my son!*

E tau metua e!            *O my parent!*

E tai tamaiti e!            *O my son!*

[ Denoting sympathy or apprehension ]

150. In these examples the quality of *my* as a *determining* adjective is almost totally lost, much as, in English, if we see a street gamin doing something we disapprove of, we might say:- “Here my boy, what do you mean by that?” In this case the possessive adjective is far from indicating that the boy is *my* son.

151. In writing these forms the apostrophe should invariably be omitted.

**Note:**— For rules covering the use of *o*, *no*, *to*, and *a*, *na*, *ta*, see the chapter on Prepositions, paragraph.

## (2) DEMONSTRATIVE or PRONOMINAL

152. A demonstrative adjective is an adjective that has the power of defining or indicating with clearness and certainty, that to which it refers, thus:

Teie, teienei, *this. this here, this now,*

Tena, *that*, [near to the 2nd Person, *e. g.*:- *the person spoken to*]

Tena na, *that*, [near the 2nd Person, but more remote in time]

Tera, *that*. [at some distance from both the 1st. and 2nd Persons]

Tera ra, *that*, [as *tera*, but more remote in time or place]

Te reira, *that*, [referring to something just mentioned]

Te reira ra, *that*, [as *tereira*, but more remote]

Taua...ra, *that*, [referring to something already mentioned, but remote; used particularly in narrative, either spoken or written]

Taua...nei, *that*, [referring to something already mentioned, but near, or about to be again referred to]

Ia, *that*, [indefinite, as *oia ia*, that is he, *o vai ia taata*? Who is that person? *eaha ia*? What is that?] etc.

The plural form, *those*, *these*, is readily derived from the above by the addition of one of the articles denoting plurality, as:- *teie mau fare*, these houses; *tena tau maehaa*, those twins; *taua na taata toopiti ra*, those two twins, etc., etc.

### (3) NUMERAL

153 The **Numeral** adjectives are divided into: -

(a) *Cardinals*; and (b) *Ordinals*.

*Cardinal* numeral adjectives express number, as:- one, two, three, etc.; whereas

*Ordinal* numeral adjectives express order, rank, as:- first, second, third, etc.

## (a) Cardinals.

154. These take *e* before them with reference to things,— and also with reference to persons *if ten or more*,— in simple statements of fact. They take *too* before them with reference to persons only *from one to nine inclusive*.

155. In counting, and in a similar way, referring to the number *already noted*, as in arriving or departing, they take *a* before them without distinction.

## Counting - (and) already noted

Hoê,	that makes <i>one</i> ,	1	already.
a piti,	do <i>two</i> ,	2	do
a toru,	do <i>three</i> ,	3	do
a maha,	do <i>four</i> ,	4	do
a pae,	do <i>five</i> ,	5	do
a ono,	do <i>six</i> ,	6	do
a hitu,	do <i>seven</i> ,	7	do
a vau,	do <i>eight</i> ,	8	do
a iva,	do <i>nine</i> ,	9	do
hoe ahuru aore,	do <i>ten</i> ,	10	do
hoe ahuru ma hoê,	do 11	11	do
hoe ahuru ma piti,	do 12	12	do
hoe ahuru ma toru,	do 13	13	do
hoe ahuru ma maha,	do 14	14	do
hoe ahuru ma pae,	do 15	15	do
hoe ahuru ma ono,	do 16	16	do



hoe ahuru ma hitu,	<i>that makes</i>	17	17	already.
hoe ahuru ma vai,	do	18	18	do
hoê ahuru ma iva,	do	19	19	do
a piti ahuru aore,	do	20	20	do
a piti ahuru ma hoê,	do	21	21	do
etc.,				
a toru ahuru aore,	do	30	30	do
a maha ahuru aore,	do	40	40	do
etc.,				
hoê hanere,	do	100	100	do
hoê hanere ma hoê,	do	101	101	do
hoê hanere ma piti,	do	102	102	do
hoê hanere e toru,	do	103	103	do
etc.,				
hoê hanere hoê ahuru aore,	do	110	110	do
hoê hanere hoê ahuru ma hoê,		111	111	do
hoê hanere hoê ahuru ma piti,		112	112	do
etc.,				
hoê hanere a piti ahuru aore,		120	120	do
hoê hanere a piti ahuru ma hoê		121	121	do
hoê hanere a piti ahuru ma piti,		122	122	do
etc.,				
a piti hanere aore,	<i>that makes</i>	200	200	do
a piti hanere ma hoê,	do	201	201	do
etc.,				
hoê tauatini aore,	do	1000	1000	do
hoê tauatini ma hoê,	do	1001	1001	do
etc.				

## Things

Hoê,	<i>one,</i>	it is <i>one,</i>
é piti,		<i>there are two,</i>
é toru,		do <i>three,</i>
é maha,		do <i>four,</i>
é pae,		do <i>five,</i>
é ono,		do <i>six,</i>
é hitu,		do <i>seven,</i>
é vau,		do <i>eight,</i>
é iva,		do <i>nine,</i>
hoê ahuru aore,		do <i>ten.</i>
hoê ahuru ma hoê,		do 11,
hoê ahuru ma piti,		do 12,
hoê ahuru ma toru,		do 13,
hoê ahuru ma maha,		do 14,
hoê ahuru ma pae,		do 15,
hoê ahuru ma ono,		do 16,
hoê ahuru ma hitu,		do 17,
hoê ahuru ma vau,		do 18,
hoê ahuru ma iva,		do 19,
é piti ahuru aore,		do 20,
é piti ahuru ma hoê,		do 21,
etc.,		
é toru ahuru aore,		do 30,
é maha ahuru aore,		do 40,
etc.,		
hoê hanere,		do 100,
hoê hanere ma hoê		do 101,
hoê hanere ma piti,		do 102,
hoê hanere ma toru,		do 103,

hoê hanere hoê ahuru aore,	<i>there are</i>	110,
hoê hanere hoê ahuru ma hoê	do	111,
hoê hanere hoê ahuru ma piti,	do	112,
etc.,		
hoê hanere é piti ahuru aore,	do	120,
hoê hanere é piti ahuru ma hoê,	do	121,
hoê hanere e piti ahuru ma piti,	do	122,
etc.,		
é piti hanere aore,	do	200,
é piti hanere ma hoê,	do	201,
etc.,		
hoê tauatini * aore,	do	1.000,
hoê tauatini ma hoê,	do	1.001,
etc.,		

## Persons

Hoê,	<i>one</i>	it is <i>one</i>
toó piti,		<i>there are two</i>
toó toru,	do	<i>three</i>
toó maha,	do	<i>four</i>
toó pae,	do	<i>five</i>
toó ono,	do	<i>six</i>
toó hitu,	do	<i>seven</i>
toó vaá,	do	<i>eight</i>
toó iva,	do	<i>nine</i>
hoê áhuru aore,	do	<i>ten</i>
hoê áhuru ma hoê,	<i>there are</i>	11

\* *tauatini* is a foreign word derived from *thousand*; the old word for the same is *mano*.

hoê ahuru ma piti,	do	12
hoê ahuru ma toru,	do	13
hoê ahuru ma maha,	do	14
hoê ahuru ma pae,	do	15
hoê ahuru ma ono,	do	16
hoê ahuru ma hitu,	do	17
hoê ahuru ma vaú,	do	18
hoê ahuru ma iva,	do	19

etc.

[NOTE:— As the numerals in counting are identical with the numerals in the column already given which denotes a simple statement of number - with the sole exception that in counting the *e* becomes *a* the remaining numbers are omitted].

Hoê tauatini hoê ahuru aore, . . . . .	1010
hoê tauatini hoê ahuru ma hoê, . . . . .	1011
hoê tauatini hoê ahuru ma piti, . . . . .	1012

etc.      etc.

hoê tauatini é piti ahuru aore, . . . . .	1020
hoê tauatini é piti ahuru ma hoê, . . . . .	1021

etc.      etc.

hoê tauatini hoê hanere aore, . . . . .	1100
hoê tauatini hoê hanere ma piti, . . . . .	1102
hoê tauatini hoê banere hoê ahuru, . . . . .	1110
hoê tauatini hoê hanere hoê ahuru ma toru . . . . .	1213

hoè tauatini hoè hanere é piti ahuru aore,	1120
hoè tauatini hoè hanere é piti ahuru ma maha,	1124
hoè tauatini é piti hanere aore, . . . . .	1200
hoè tauatini é piti hanere ma pae, . . . . .	1205
hoè tauatini é piti hanere hoè ahuru aore,	1210
hoè tauatini é piti hanere hoè ahuru ma ono,	1216
hoè tauatini é piti hanere é piti ahuru aore,	1220
hoè tauatini é piti hanere e piti ahuru ma hitu	1227
etc., etc.	

hoè ahuru tauatini aore, . . . . .	10000
é piti ahuru tauatini aore, . . . . .	20000
hoè hanere tauatini aore, . . . . .	100000
é toru hanere tauatini aore, . . . . .	300000
hoè mirioni * aore, . . . . .	1000000
é piti mirioni aore, . . . . .	2000000
etc , etc.	

156. Any numbers above this would be purely fanciful, as the Tahitian is not trained to conceive clearly of numbers above ten thousand. With reference to the note given at foot of page it may be added that when the ancient Tahitians counted by *pairs* as they often did, the numerical value of the *mano*, *manotini*, *rehu*, and *iu* would be exactly double that here given.

\* *ten thousand*, in old Tahitian was *manotini*: 100000 was *rehu*: 1000000 was *iu*.

**(b) ORDINALS.**

157. The ordinals are formed from the cardinals by preceding the latter with the article *te* and following it with the preposition of possession *o*.

Hoè, <i>one</i>	te hoè ó,	} <i>First</i>
	te matamua ó,	
piti, <i>two.</i>	te piti ó,	<i>second</i>
torá, <i>three.</i>	te toru ó,	<i>third.</i>
maha, <i>four.</i>	te maha ó,	<i>fourth.</i>
pae, <i>five.</i>	te pae ó,	<i>fifth.</i>
ono, <i>six.</i>	te ono ó,	<i>sixth.</i>
hitu, <i>seven.</i>	te hitu ó,	<i>seventh.</i>
va , <i>eight.</i>	te vaí ó,	<i>eighth.</i>
iva, <i>nine.</i>	te iva ó.	<i>ninth.</i>
áhuru, <i>ten.</i>	te hoè áhuru ó,	<i>tenth.</i>
piti áhuru, <i>twenty.</i>	te piti áhuru ó,	<i>twentieth.</i>
hanere, <i>hundred.</i>	te hoè hanere ó.	<i>hundredth.</i>
etc.,	etc.	

158. In actual practice the use of the ordinals is limited to small numbers.

159. In the above construction the adjective is used substantively, and precedes the noun determined by it; when, however, the noun is placed first, the *o*

is no longer required, as:-

I te haápiíraá, ó to'ú tamahine ĩa te matamua í roto  
í to'na pupu.

*At the school my daughter is first in her class.*

160. As the formation of the ordinals not given above is regular, no further examples are given.

161. In addition to the ordinals formed regularly (paragraph 157) they may all be formed by being placed *after* the word determined or qualified, without the *te*, as:-

Te puta matamua,	}	<i>the first book.</i>
Te puta hoê,		
Te puta piti,		<i>the second book.</i>
Te puta toru,		<i>the third book.</i>
• etc.		

162. It will be seen that, according to Tahitian idiom, the number of a thing is regarded as a quality or attribute of it, and hence takes *o* after it instead of *a*. [See Prepositions of Possession paragraph 540.]

163. In general, cardinal numeral adjectives precede the noun they determine; ordinal numeral adjectives either precede or follow it, as the case may be; when they follow it directly, as in the last examples given, the word determined *must be arranged numerically* with respect to others before and after it.

164. The numeral adverbs, *once, twice, thrice*, etc. and *two by two, three by three*, etc., are formed by prefixing *tai-* and *tatai-*, respectively, to the number, thus:-

Taípiti, *twice, two each*, tataípiti, *by two*.

taítoru, *thrice, three each*. tataítoru, *by three*.

taímaha, *4 times, four each* etc.

taípaē, *5 do five do* tataípiti, *by twos and twos (regularly)*.

taíono, *6 times, six each*. tataítorutoru, *by threes and threes (regularly)*.

etc., etc.

165. In expressing time with respect to the hours of the day the following forms are used:-

Eaha te hora? éaha te hora í teienei? *What time is it?*

Eaha te hora óe é tae mai ai? *What time will you arrive?*

Eaha te hora óia í pohe ai? *What time did he die?*

E hora piti í teienei. *It is two o'clock.*

Ua hora piti í teienei *It has become (is) two o'clock.*

E hora maha. *It is four o'clock.*

Ua hora maha, *It has become (is) four o'clock.*

E riro ia éi hora maha. *It will be four o'clock.*

Ua hora maha reira. {  
Ua hora maha ia. { *It was four o'clock.*



Ei te hora maha óia é reva ai. *He will depart at four o'clock.*

I te hora ono í reva ai óia. *He did depart at six o'clock.*

E hora hitu é te áfa, *It is hal/-past seven.*

E hoè áhuru ma pae minuti í maíri í te hora hitu.  
*It is a quarter past seven; [lit.:— It is fifteen minutes gone by seven o'clock.]*

E piti áhuru ma pae minuti toe é ta' ai te hora hitú.  
*It is 25 minutes to 7, [lit.:—25 minutes left, 7 o'clock will strike.]*

E piti ahuru ma pae minuti toe é tae noa'tu í te hora hitu.

*It is twenty-five minutes to seven. [lit.:— It is twenty-five minutes until seven.]*

166. The days of the month are expressed as follows, and it should be noted that they form an exception to the regular formation of the ordinals since *no* is used instead of *o* with the adjective,—

Te mahana pae no Me. *The fifth of May.*

I te mahana pae no Me. *On the fifth of May.*

(I) te mahana matamua no Tiunu i te matahiti 1919  
*The first of June, 1919. June 1, 1919.*

## VOCABULARY.

167.

Te nuu, *the army.*  
 te taraihara, *the atonement.*  
 te haamâ, *the bashfulness.*  
 te rehu auahi, *the ashes.*  
 te manu meli, *the bee.*  
 te pitopito, *the button.*  
 te ura, *the blaze, flame.*  
 te hanahana, *the brightness, glory*  
 te roro, *the brain.*  
 te paraitete, *the blanket.*

te otia fenua, *the boundary line.*  
 te hatua, *the belt.*  
 te iri papairaa, *the black board.*  
 te tumu, *the base, cause, reason.*  
 te titi, *the captive, slave.*  
 te pufa, *the coprah.*  
 te piifare, *the cat.*  
 te toa, *the coral.*  
 te arahu, *the coal.*  
 te pûpû, *the class.*  
 te haapupuraa auahi, *chimney,*  
*smoke stack.*

## Reading Exercise.

168. Translate these sentences and present them to your teacher for correction.

1. E taâta ino oia. *See par. 143*
2. E taâta iino ana'e ratou, *See par. 143*
3. E mea roaroa te mau purumu, *See par 144*
4. Te fare teie no'û. *See par. 146*
5. To tatou mau ááhu. *See par. 145*
6. Te mau ahu no tatou. *See par. 146*
7. O tãú tamaiti here teie, á faároó ia'na.  
*See par. 147*
8. E tñú hoa, te aha na oe? *See par. 150*
9. Teie mau vine ta órua í íte. *See par. 152*
10. Eaha tena mau mea í roto í to óe rima?  
*See par. 152*

11. Ia haere mai te piti ó te taáta tei ó a'e ra.  
See par. 157
12. I roto íta'na pùpù haápií, ó Marama ía te ma-  
tamua tei roaá te ré. See par. 159
13. O te taime matamua teie í tae mai ai au i  
Tahiti nei. See par. 159

### Reading Exercise.

169. Translate these sentences and present them to your teacher for correction.

1. He is a good boy. See par. 143
2. They are very large men. See par. 143
3. The rope is very long. See par. 144
4. This is my pen. See par. 145
5. This pen is mine. See par. 146
6. These apples are good. See par. 152
7. That book in your hand is mine. See par. 152
8. The third student over there is bright.  
See par. 157

### (4) INDEFINITE ADJECTIVE.

170. Certain adjectives which do not readily classify either as determining or qualifying adjectives may be regarded as indefinite. They are as follows:-

Te hoê, *a certain.*

te tahi, *another, the other.*

te vetahi (mau), *certain other.*

toófanu, *a few, some few.* [obsolescent]

átoá, *all, every.*

taátoa. *entire, whole, complete.*

paátoa, *all together,* [used principally with reference to persons]

e rave rahi, *many.*

nau } *a few* [orig. the dual; but later extended to  
tau } *three or four; rarely five]*

mau, [no specific meaning; indicates unlimited plurality; the plural article]

é, *some.*

na, *some few,* [limited plural; not exceeding nine]

te tahi tau, *a certain few* [limited, as *nau, tau,*  
te tahi nau, *do do*

te tahi tau. . . rií, *do do do do*

é mau. *many, rather many.*

iho, *same.*

áita te hoè, *no one.*

aore é, *no.*

tereira huru, *such.*

te huru ó, *such.*

é mea rahi, *many.*

é ére í te tuatnâ, }  
é ére í te tiatiâ, } *very many.*

áita reá, *not many, few.*

hoè â, *same.*

tataítahi, *each, one at a time.*

é mea huru rahi, *several, rather many, fairly,  
many.*

te tahi mau, *other, rather many.*

171. *Na* is often followed by the adjective indicating the exact number, as *toopiti, tootoru*, etc.

Ua ite au na taáta toópiti í te haere raá mai.

*I saw some three persons approaching.*

172. With the exception of *atoa, taatoa, paatoa* and *iho*, all indefinite adjectives generally precede the noun determined.

### QUALIFYING ADJECTIVES.

173. Qualifying adjectives are positive, comparative or superlative with regard to degree. The positive degree is the form that the adjective takes to express a quality in a simple or absolute degree. The comparative is that form of the adjective which expresses the quality of a noun in a lesser or greater degree. The superlative is the form the adjective takes to indicate that one of three or more nouns has a certain quality in the highest or lowest degree.

174. In the Tahitian dialect there is nothing in the adjective itself to denote comparison.

**(1) The Positive degree.**

175. All adjectives of the positive (without degrees of comparison) follow immediately after the noun qualified except when the substitutive *mea* is employed, in which case they follow immediately after *mea*.

E taáta maitái, *a good person.*

E áraíri ápi, *a new basket.*

E mea maitái te taáta, *the person is good* [lit.:—  
*a thing good the person*]

E mea ápi te áraíri, *the basket is new.* [lit.:—  
*a thing new the basket.*]

etc.

**(2) The Comparative degree.**

176. The comparative degree may be subdivided into comparatives of equality, superiority and inferiority.

**(a) Equality.**

177. This is expressed by the use of the intransitive verb *au*, *to equal*; (see paragraph 226) also by the

indefinite adjective *hoè à* followed by the adjective of quality used as a substantive. or *hoè à huru*, followed by the adjective used as a substantive itself preceded by either a preposition or adjective of possession, as:—

E au to' i maitai i to Tihoni (maitai), *my goodness equals John's (goodness).*

Hoè à maitai to' i é to Tihoni. *I have the same goodness as John has.*

Hoè à huru to' i maitai é to Tihoni, *The same thing (is) my goodness and John's.*

Hoè à rahi ta' u moni é ta Timi. *I have as much money as Jim.*

Hoè à rahi to te pua i óviri é to te pua i rata, *The wild pig is as large as the tame pig.*

### (3) Superiority.

178. This is expressed by the use of the intransitive verb *hau*, to exceed, surpass, and occasionally *rahi*, to be great; also by the adverbs of comparison *a e* and *atu* following the qualifying adjective; again, by the substitutive *mea* followed by *rahi a'e*, and *huru rahi a'e*.

179. In asking a simple question as to which is the greater with reference to two objects, the simple form of the adjective is used without the addition of the particles (or adverbs) of degree, - *a'e* and *atu* thus:-

O teihea te mea rahi ? *Which is the greater ?*

O teihea te mea iti ? *Which is the smaller ?*

O teihea te mea érééré ? *Which is the darker (blacker?)*

O teihea te mea maita ? *Which is the better ?*

O teihea te mea taere ? *Which is the later ?*

O teihea te mea faátau, ó teie anei é ó tera anei ?  
*Which is the more lazy, this or that ?*

**Note.** When referring to persons *taata* is more elegant than *mea*, and is preferred.

180. When it is desired to omit one of the objects compared, *a'e* should follow the qualifying adjective:-

E mea rahi a'e teie, *This is the larger.*

Ua rahi a'e teie, *This has become the larger.*

Following are a few examples:-

E rahi Tahiti i Moorea,

E hau Tahiti i Moorea,

E rahi a'e Tahiti i Moorea,

E mea rahi a'e o Tahiti i Moorea

*Tahiti is greater than  
Moorea.*

E mea huru rahi a'e o Tahiti i Moorea, *Tahiti is somewhat larger than Moorea.*



## (c) Inferiority.

181. This is expressed by the use of the intransitive verb *iti*, to be less, small; by the substitutive *mea* followed by *iti a'e*, and *huru iti a'e*; also by the negative adverb *é ere*, *aïta*, and *éïta* with *au*, *hau a'e*, followed by *mai*, as:—

E iti Moorea i Tahiti. *Moorea is smaller than Tahiti.*

Ua iti ta'u faufaá i ta Tera'i. *My worldly goods have become less than Teraï's.*

E iti a'e Iakobo ia Manu. *James is smaller than Manu.*

E mea iti a'e te piifare i te puaa. *The cat is smaller than the pig.*

E mea huru iti a'e te uri i te puaa. *The dog is somewhat smaller than the pig.*

E ére au i te mea vitiviti mai ia'na te huru. *I am less clever than he, [lit.:— I am not the thing clever like him.*

E ére to'u vitiviti i te mea hau a'e i to'na. *My cleverness does not surpass his, — my cleverness is less than his (p. sumably);*

E ére to'u vitiviti i te mea au i to'na *My cleverness does not equal his.*

Aita to'u vitiviti i au i to'na. *My cleverness was less than his.*

Eita to'u vitiviti e au i to'na. *My cleverness will be less than his.*

### (3) The Superlative degree.

182. The true superlative, corresponding to *greatest* or *most great*, does not exist in Tahitian except by periphrasis, or by the accumulation of particles as in the following examples:—

O Tihoni tei hau roa i te maitai i te taatoa. *John is the best of all* [lit.:— *It is John who greatly surpasses in goodness the all.*]

Ua hau roa o Tihoni i te faaroo. *John has become most obedient.*

Ua hau roa o Tihoni i te faaroo i reira. *John was the most obedient.*

E hau roa o Tihoni i te faaroo. *John will be the most obedient.*

Numera hoê oia i te maramarama. *He is the brightest of all* [vernacular].

Tei hea te taata o te hau roa i te ino? *Where is the person who is the most evil?*

E mea hau roa'tu ra teie auahi i te veavea i te mau auahi atoa. *This fire is the hottest of all fires.*

183. The accumulation of particles, however, takes the place of the true superlative, thus magnifying or intensifying the quality:-

E mea ino rahi. *A thing very bad.*

E mea ino rahi roa. *A thing exceedingly bad.*

E mea ino rahi roa'tu  
E mea ino rahi roa ino } *A thing superlatively bad.*

184. When progressive comparison between several nouns is denoted, the following forms are used;-

E mea maitai o Marie, é mea maitai a'e o Mere,  
é mea maitai roa o Tetua, é, é mea maitai roa'tu o  
Toma. *Marie is good, Mary is better, James is very good, and Thomas is very much better still.*

185. The most usual of all the above forms of comparison is that employing the substitutive noun *mea*:-

E mea ino. *A thing bad.*

E mea huru ino. *A thing rather bad.*

E mea huru ino a'e. *A thing somewhat worse.*

E mea ino a'e. *A thing worse.*

E mea ino rahi, rahi roa, rahi roa'tu. *A thing very bad, extremely bad, superlatively bad.*

186. Although *mea* is quite correct in the above examples, even if it refers to a person, it is considered

more elegant, when speaking of persons, to use *taata* in place of *mea*:-

E taata ino roa o Toofa. *Toofa is a very bad man (person).*

187. As between *a'e* and *atu*, the former indicates the higher degree of two, the latter, something of higher than two (or more).

E mea paari a'e o Ioane ia Petero. *John is wiser than Peter.*

E mea paari atu o Teroo i te mau taata'toa. *Teroo is wiser than all men.*

O te tamaiti paari oia no to te haapiiraa. *He is the wisest child of the school.*

E mea maitai a'e teie puta i tera puta. *This book is better than that book.*

E mea poto a'e o Hare ia Timi. *Harry is shorter than Jim.*

188. The comparative of equality in its simplest form is indicated by attributing the same quality to both nouns in separate clauses, as:-

E mea itoito o Terii, e mea itoito atoa o Roo. *Terii is energetic, Roo is energetic also (freely:- Roo is as energetic as Terii).*

189. When the two nouns compared, *as is common in Tahitian idiom*, are *both* mentioned before the comparison is made, then the qualifying adjective is employed with the noun, repeated, which possesses the quality in the higher degree, as:-

Ia Iakoba raua o Esau, é mea maitai a'e o Iakoba.  
*With respect to Jacob and Esau, Jacob is the better.*

190. As a general rule, all determining adjectives precede the noun determined, thus:- teie taata, *this person*, teie mau mea, *these things*, and all qualifying adjectives follow the noun qualified, thus:- e taata maitai oia, *He is a good man.*

191. Among determining adjectives the exceptions to the above rule are the ordinal adjectives when not used substantively (*te taata matamua*, the first person, etc.), and the indefinite adjectives *atoa*, *taatoa*, *paatoa*, *iho*, and *tataitahi*, thus:- O oia te taata matamua tei tae mai. *He is the first man who has arrived.* A tia outou paatoa i nia. *All of you arise together,*

192. Among qualifying adjectives, the exceptions are limited generally to those cases wherein the adjective is used verbally, or with the substitutive *mea*, as:-

Ua rahi ia to'u here i to'na. *My love was then greater than his.*

E mea rabi a'e to'u here i to'na. *My love is greater than his.*

193. A single qualifying adjective may not be used for several nouns, but must be repeated with each:—

E fare maitai, é puta maitai. é amuraamaa maitai,  
é é parahiraa maitai ta'na.

*He has a good house, book, table and chair; not,—*  
é fare, puta. etc. maitai.

### VOCABULARY.

194.

Te vehi, *case, sheath, cover,*  
*envelope.*

te ana, *the cocoanut grater.*

te feaa, *the doubt.*

te pouri, pouri, *the darkness.*

te repo, *the dirt.*

te moemoea, *the dream.*

te enemi, *the enemy.*

te faito, *the scales, the weight.*

te rao, *the fly.*

te vahie, *the fire wood, kindling.*

te tiamâraa, *the freedom.*

te uputa, *the gate.*

te auro, *the gold.*

te ario, *the silver.*

te hi'o, *the glass.*

te veo, *the copper, brass.*

te faira, *the steel, or file.*

te hapaina, *the glass tumbler.*

te oaoa, *the happiness, joy.*

te ra'i, *the heavens.*

### Reading Exercise.

195.

1. Te ani mai nei te hoè taata ia oe. *See par. 170*

2. Te vai atoa nei te tahi taata ê i te opani.

*See par. 170*

3. Eiaha e rave i te tao'a o te vetahi mau taata ê.  
*See par. 170*
4. Te mau mea'toa. *See par. 170*
5. Te mau anani pe. *See par. 175*
6. E mea tia ia haere maua. *See par. 175*
7. Hoè â parau ta'u i parau atu ia oe i ta'u i parau  
ia'na *See par. 177*
8. Hoè à ta'u moni e ta Tihoni i te rahi.  
*See par. 177*
9. E mea rahi a'e Tihoni ia Tihoti. *See par. 178*
10. E mea hau roa teie i te maitai i te mau mea  
atoa. *See par. 182*

### Reading Exercise.

196.

1. There is a certain man living in that house.  
*See par. 170*
2. Do not molest other people. *See par. 170*
3. There is no one here. *See par. 170*
4. He is a wise man. *See par. 175*
5. This house is as large as that. *See par. 177*
6. Which is the older horse, this or that?  
*See par. 179*
7. This horse is older than that. *See par. 178*
8. That fish is smaller than this. *See par. 181*
9. John is the best worker of them all. *See par. 182*
10. These books are older than those. *See par. 188*
11. This is the prettiest flower of the garden.  
*See par. 188*

## VOCABULARY of ADJECTIVES.

197.

Maitaí, *Good.*  
ino, *bad.*  
maua, *ignorant.*  
rahi, *large.*  
nainai, *small, little.*  
meúmeú, *thick.*  
rairai, *thin.*  
teitei, *high, tall.*  
haéhaá, *low, humble.*  
roa, *long.*  
poto, *short.*  
ááno, *wide, broad.*  
oaoa, *narrow.*  
pirihaó, *narrow.*  
áfaro, *straight.*  
ápi, *new, young.*  
ruáu, *old, aged.*  
poria, *fat.*  
ivi, *thin.*

áravi, *lean, thin.*  
áravihi, *skillful, ingenious*  
pohe i te ma'i. *sick*  
peápeá, *trouble.*  
te parau mau, *the truth.*  
te haávare, *the falsehood.*  
mauruuru, *satisfied, content.*  
riri, *anger.*  
haápaó maitaíráá, *good behavior.*  
peu íno, *bad habit.*  
maámaá, *fool, foolish.*  
mata' u ore, *brave*  
viívií, *unchaste, stained.*  
veve, *poor.*  
teiaha, *heavy.*  
mâmâ, *light.*  
pau roa, *consumed.*  
paári, *wise, hard, miserly*  
rari, *wet.*



## THE VERB.

### CHAPTER. VI.

198. **Definition.**—The verb expresses *action, being, or state of being*. It has four modifications:— *number, tense, mood and voice*. [In Tahitian the verb does not alter to express *person* which is determined by the subject of the verb].

199. **Number** is the form of inflection or variation of the termination of the verb in conjugation which indicates whether one, two or more things are spoken of; it is, therefore, the form that the verb takes to indicate the Singular, Dual, and Plural. In Tahitian the *number* of the verb is generally determined by the subject; there are, however, a few exceptions where the verb expresses both the Singular and Dual numbers, depending on its form, *e.g.*:-

Singular.	Dual.
Horo, <i>run</i> .	Hohoro, <i>run, (two)</i> .
Ho'i, <i>return</i> .	Hoho'i, <i>return, (two)</i> .
Imi, <i>seek</i> .	Iími, <i>seek, (two)</i> .
Părau, <i>convers</i> .	Papărau, <i>converse, (two)</i> .

200. If the reduplication falls upon the first syllable, the *dual number* is indicated; if upon another, or

other syllables, then the *repetitional* form of the verb is indicated, but not number, *e.g.*:-

Dual.	Repetitional.
Hohoro, <i>run</i> , ( <i>two</i> ).	Horohoro, <i>run repeatedly</i> .
Íimi, <i>seek</i> , ( <i>two</i> ).	Imiími, <i>seek do</i>
Aámu, <i>eat</i> , ( <i>two</i> ).	Amuámu, <i>eat do</i>
Papărau, <i>converse</i> , ( <i>two</i> ).	Parapărau, <i>converse re- peatedly, gossip</i> .

201. The Repetitional form is occasionally *limited* restricting the action, *e.g.*:-

Imiími, <i>seek repeatedly, a little at a time, lit- tle by little</i> .
Parahirahi, <i> dwell for a little while, repeatedly</i> .
Amuámu, <i>eat repeatedly, a little at a time</i> .

202. **Tense** is the form that the verb takes to indicate the time of its action or existence. In Tahitian there are three principal tenses,— **The Present**, which expresses an action or state as existing or transpiring at the present time, as:—

Te haere nei au.      *I am now going.*

**The Past**, which expresses the same in past time, thus

Ua haere au.      *I went.*

**The Future**, expressing the same in future time, thus:—

E haere au.      *I will go.*

## MOOD

203. In English there are supplementary tenses, such as the Past Perfect and the Future Perfect which indicate that the action has already transpired with reference to some other time mentioned or implied, and the Imperfect, which indicates that the action is still incomplete with reference to some other time.

204. These forms, and many others, are found in the Tahitian dialect of the Polynesian language which abounds in a great variety of forms denoting modifications of time.

205. These are designated by verbal particles, adverbs and prepositions placed in connection with the verb root, sometimes both before and after. The tenses thus derived indicate a wealth of delicate shades of meaning and gradations of time, and each combination must be separately learned in order to speak and write the language correctly. The force of these again, is largely determined by the context. There are few absolute forms for determining tense, if any.

## MOOD.

206. Mood is the form that the verb takes to indicate the manner in which the state or action is expressed. There are four moods, namely:—

207. Indicative, which is the form of the verb by which a statement or supposition is expressed as a fact, or to make a denial, and by which a question is asked, thus:—

Ua haere mai óia. *He came.* (fact)

Aita óia í haere mai. *He did not come.* (Denial)

Ua haere mai anei óia? *Did he come?* (Question)

208. Imperative, is that mood used to express command, entreaty, or supplication, and exhortation, thus:-

When the speaker addresses an inferior, the verb expresses a command; as:-

A faáatea óe ia'ú. *Go away from me.* (you)

209. When the speaker addresses an equal, the verb expresses *entreaty* or *exhortation*, as:-

E táú Metua tane e, éiaha é faárue ia'ú.

*My father do not forsake me.*

When the speaker addresses a superior, the verb expresses *supplication* or *prayer*, as:—

E horoá mai na í te maá é au no teie nei mahana.

*Give (us) this day (our) daily bread.* (prayer)

210. The **Subjunctive**, which is that mood used in subjoined propositions to express a thought as doubtful, conditional or contrary to fact, and by which a wish or intention is indicated, thus:—

Mai te mea e, é áufau mai óia í ta'ú taimé, é rave  
ia vau í te óhipa.

## VOICE

*If he will pay me wages, (conditional) I will then work.*

Ahiri óia í haápaó maitaí aore óia í topa.

*If he had obeyed well, (but he did not), he would not have fallen.*

211. The **Infinitive**, which is the form of the verb expressing the idea without reference to person or number.

## VOICE.

212. **Voice** is that property of the verb which shows whether the subject represents the doer or the receiver of the act. There are, therefore, two voices, the active and the passive.

213. **Active Voice** is that form of the verb which makes its subject represent the doer of the act, as:-

Ua papaí Homera í te Iliada.

*Homer wrote the Iliads.*

Te faáhapa nei óia ia'ú. *He is blaming me.*

E tapoí au í to'na ra menema í te tiare. *I will cover his grave (there) with flowers.*

Te horo nei óia. *He is running.*

214. **Passive Voice** is that form of the verb which makes its subject the receiver of the act, as:-

Ua papaíhia te Iliada é Homera. *The Iliad was written by Homer.*

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Ua faáhapahia vau é ana.      *I was blamed by him.*

E tapoíhia to'na ra menema í te tiare é au.  
*His grave will be covered with flowers by me.*

E faáhorohia óia é au.      *He will be made to run by me, or I will make him run.*

215. Only verbs that express action can properly be said to have voice.

216. It will be noticed that the active voice is changed to the passive by making the subject, in the active voice, become the subject in the passive voice; thus:- 'Ua papaí Homera, (doer, subject), í te Iliada. (object). Ua papaíhia te Iliada, (receiver, subject), é Homera (by Homer).

217. When the verb is in the active voice, the word which represents the doer of the act is its subject, and is in the nominative case, and the word which represents the receiver of the act is its object, and is in the objective case, as:-

Ua taíri Ioane í te tamaroa.      *John whipped the boy.*

218. When the verb is in the passive voice, the word which represents the receiver of the act is its subject, and is in the nominative case, and the word which represents the doer of the act is in the objective case, usually governed by the preposition "by," as:-

Ua taírihia te tamaroa é Ioane.

219. Transitive verds have the two voices, while intransitive verbs have only the active. An intransitive verb can never be changed to the passive voice, because it has no object in the active voice, which may be made the subject in the passive.

220.

**Exercise.**

- (1) *Tell the voice of each verb.*
- (2) *Change the voice and preserve the meaning of the sentence.*
  - (1) Ua maere Timi í te parau apí.  
*Jim was astonished at the news.*
  - (2) Ua hoó mai Viriamu í te buka.  
*William bought a book.*
  - (3) Ua papaíhia te rata é Tihati.  
*The letter was written by Jack.*
  - (4) Ua ítea ta'u moni ia'ú.  
*I found my mony.*
  - (5) Nafea râ ta óe moni é pau ai?  
*How will your money be spent?*
  - (6) Ua haere au í tera mai pae í te ánavai hou  
vau í íte atu ai ia óe.  
*I crossed the river before I saw you.*
  - (7) Ua hinaáro matou ia faáhereherehia matou é  
to te ao taátoa nei.  
*We desired to be loved by every one.*

- (8) Ua taparahihia te taáta é te liona.  
*The man was killed by the lion.*
- (9) Te hi'o mai nei óia mai te mea ra e, ua hinaá-ro óia í te parau mai.  
*She looks as if she wanted to speak.*

221. An active verb is such as:-

E ámu, *to eat.*                      E tamau, *to hold.*  
 Te amu nei au í te i'a.    *I am eating fish.*  
 Te tamau nei au.        *I hold, am holding.*

222. A passive verb is commonly distinguished by the addition to the verbal root-form of either the regular passive suffix "hia," or its rarer contracted form "a," as:-

Amuhia, *eaten.*              Tamauhia, *held, be held.*  
 Ravehia,        *be done, accomplished.*  
 Ravea,        *be taken.*  
 Itehia,        *be recognized, acknowledged.*  
 Itea,        *be found, be made known.*

E mea ámuhia é au.        *A thing eaten by me.*

### TRANSITIVE VERB.

223. Transitive verbs are those which represent action as going across from an agent to an object, and require a direct object after them.

224. The transitive verb is such as:-





TAHITIAN GRAMMAR

Te parahi nei óia. *He is sitting.*

Te horo nei te tamaroa. *The boy is running.* etc.

The action is represented by the verb as beginning with the subject; or, it does not go across from the subject to any object. Such verbs are called intransitive verbs, because *intransitive* means *not to go across*.

229. Verbs which are usually transitive are often used so as to refer to no definite object, as:—

Te haápií nei Ioane. *John studies.*

Te ámu nei te manu. *The bird eats.*

In such sentences the verb should be parsed as intransitive. But, however, the object need not always be expressed for the verb to be transitive. Thus, in the above sentence,-

Te ámu nei te manu. *The bird eats.*

If you had in mind that the bird was eating food, instead of simply being a bird that could eat, then, of course, the verb would be a transitive verb. In the sentence,-

Te haápií nei Dora, aita râ Vira é haápií nei;

*Dora studies but Vira does not;*

both verbs are intransitive, as the action does not go across to an object, but in the sentence,-

Te haápií nei Dora í te taió, aita râ Vira é haápií nei,

*Dora studies reading but Vira does not,*

## INTRANSITIVE VERBS

these verbs are both transitive because they represent the action of the subject as passing over to the definite object *reading*.

230. A Transitive verb expresses *action* only; an intransitive verb expresses *action*, *being*, or *state of being*.

231. Most Tahitian verbs have a Causative Active and a Causative Passive form. Active verbs, therefore, may be said to have four conjugations, as:-

Ite, *know*.

ítehia, *known*.

faáíte, *cause to know, show*.

faáítehia, *cause to be known, shown*.

The Causative forms will be discussed later.

232. It is very essential that the student learn by heart, all of the following conjugations of the verb in all its tenses, without which he will find himself at a loss at all times; therefore,—if you desire to become proficient in the language, we must insist that this be done. Do not skimp your work. If you do, you will regret it afterwards.

Following is a conjugation of the verb *amu*, to eat, in all tenses, moods, and voices, with conjugations of intransitive verbs where indicated.

## ACTIVE VOICE.

## INDICATIVE MOOD.

## Present Tense,—Affirmative form.

233. 1).—Verbs expressing Action. (See *Mood, par. 207*).

## Singular.

Te ámu nei au.	<i>I eat, I am eating, I do eat.</i>
Te ámu nei óe.	<i>You eat, etc.</i>
Te ámu nei óia.	<i>He (she) eats, etc.</i>

## Dual.

Te ámu nei taua.	<i>You and I eat, are eating, do eat.</i>
Te ámu nei maua.	<i>He (she) and I eat, etc.</i>
Te ámu nei órua.	<i>You eat, etc.</i>
Te ámu nei raua.	<i>They eat, etc.</i>

## Plural.

Te ámu nei tatou.	<i>You and I eat, are eating, do eat, etc.</i>
Te ámu nei matou.	<i>They and I eat, etc.</i>
Te ámu nei óoutou.	<i>You eat, etc.</i>
Te ámu nei ratou.	<i>Te eat, etc.</i>

The following are examples of the present Tense, Indicative Mood:-

Te ámu nei au í te maá.    *I do now eat the food.*

Te taió nei ratou í te buka.    *They do now read the book.*

234. In the above two examples, it will be noticed that the verb (amu) with its particles of tense, is placed first, followed by the subject (au), and the subject is followed by the object (maá). The object "maá" is preceded by the untranslatable particle "í" or "ia", denoting the objective case. Later on other forms of Tahitian phrasing will be discussed wherein the arrangement is changed.

[NOTE:- As in Greek, the Singular Number is always limited to *one*, the Dual to *two*, while the Plural indicates *three* or *more*.]

235. 2).—Verbs expressing a State of Being.

### Singular.

Ua mauruuru vai.    *I am content.*

Ua mauruuru óe.    *You are content.*

Ua mauruuru óia.    *He (she) is content.*

### Dual.

Ua mauruuru taua.    *You and I are content.*

Ua mauruuru maua.    *He (she) and I are content.*

Ua mauruuru órua.    *You are content.*

Ua mauruuru raua.    *They are content.*

## Plural.

Ua mauruuru tatou. *You and I are content.*

Ua mauruuru matou. *They and I are content.*

Ua mauruuru ótou. *You are content.*

Ua mauruuru ratou. *They are content.*

The following are examples of Present Tense, Indicative Mood:-

Ua mauruuru vai ia óe. *I am contented (pleased) with you.*

Ua mauruuru matou no te mea e, ua tae mai óe.  
*We are contented (pleased) because you have come.*

236. As the particle *ua* indicates *completed action* or *acquired qualities* it should not be used when the state of being is unfulfilled with reference to some future event, as:-

Te hinaáro nei au í te haere. *I besire to go.*

Te mata'u nei au. *I am afraid.*

But: -

Ua taóto óia. *He is asleep.*

Ua repo te áhu. *The dress is soiled.*

### 237. Present Tense.—Negative form.

(1). — Verbs expressing action.

## CONJUGATION INDICATIVE MOOD

### Singular.

Aita vau é ámu nei. *I am not eating, do not eat.*

Aita óe é ámu nei. *You are not eating, etc.*

Aita óia é ámu nei. *He (she) is not eating, etc.*

### Dual.

Aita taua é ámu nei. *You and I are not eating, do not eat.*

Aita maua é ámu nei. *He (she) and I are not eating.*

Aita órua é ámu nei. *You are not eating, etc.*

Aita raua é ámu nei. *They are not eating, etc.*

### Plural.

Aita tatou é ámu nei. *You and I are not eating, do not eat.*

Aita matou é ámu nei. *They and I are not eating, etc.*

Aita óoutou é ámu nei. *You are not eating, etc.*

Aita ratou é ámu nei. *They are not eating, etc.*

The following are examples of the Present Tense, Negative form, of a verb expressing action:-

E Timi, éiaha óe é tamaá í teie nei, á tiaí rií â, te na ô mai nei Timi e, “aita vau é tamaá nei”.

*Timie, do not eat now, wait a little while, Timie thus says, “I am not eating”.*

E Tihoti, te haápií nei anei tera mau pîpî í ta ratou haápiíraá? Te na ô maira Tihoti, “áita ratou é haápií nei í ta ratou haápiíraá”.

*George, are those students studying their lesson?*  
*George replies, “(No) they are not studying their lesson now.*

238. 2).—Verbs expressing a State of Being.

Singular.

Aita vau í íte.	<i>I do not know.</i>
Aita óe í íte.	<i>You do not know.</i>
Aita óia í íte.	<i>He (she) does not know.</i>

Dual.

Aita taua í íte.	<i>You and I do not know.</i>
Aita maua í íte.	<i>He (she) and I do not know.</i>
Aita órua í íte.	<i>You do not know.</i>
Aita raua í íte.	<i>They do not know.</i>

Plural.

Aita tatou í íte.	<i>You and I do not know.</i>
Aita matou í íte.	<i>They and I do not know.</i>
Aita óutou í íte.	<i>You do not know.</i>
Aita ratou í íte.	<i>They do not know.</i>

The following are examples of the Present Tense, Negative form, of a verb expressing a State of Being:—



E Mari, teihea ra ó Vira? Te na ô mai nei Mari e, "Aita vau í íte."

*Mary, where is Vira? Mary replies, "I do not know".*

E Isaáta, ua íte anei óe ia Viriamu? Te na ô mai nei Isaáta e, "Aita vau í íte ia'na".

*Isaac, do you know William? Isaac says, thus, "I do not know him."*

239. The Present Tense may be expressed in Tabitian in several other ways with or without the use of the verb, but involving other parts of speech such as the Relative Pronouns, the Affirmative Particle, ó, etc.; these will be discussed in the proper place.

240 When the reference is to *place* rather than to *time*, without distinction as to Transitive or Intransitive verbs, and in the Affirmative Form only, the following forms are used:-

### Singular.

Te ámu nei au ( í ó nei). *I am eating here.*

Te ámu na óe. *You are eating there.*

Te ámu ra óia. *He (she) is eating there.*

### Dual.

Te ámu nei taua ( í ó nei). *You and I are eating here.*

Te ámu nei maua ( í ó nei). *He (she) and I are eating here.*

Te ámu na órua. *You are eating there.*

Te ámu ra raua. *They are eating there.*

## Plural.

Te ámu nei tatou (í ó nei). *You and I are eating here.*

Te ámu nei matou (í ó nei). *They and I are eating here.*

Te ámu na óutou. *You are eating there.*

Te ámu ra ratou. *They are eating there.*

The following are examples according to the above rule.-

“E Ioane, te aha na óe?” Te na ô mai nei ó Ioane e, “Te tamaá nei au.” Te na ô nei au ia’na, “A e! te tamaá na óe.  
*John, what are you doing there? John thus says, “I am eating here.” I thus say, “Oh, of course! you are eating there.”*

241. In the Third Person the *ra* may be replaced by *iho ra*, *a’e ra*, *mai ra*, and *atu ra*, depending upon the particular shade of meaning intended. The *ra* is indefinite, and indicates a place at some distance from the speaker; the *a’e ra* means;- ‘*a little aside,*’ ‘*just over there a bit,*’-it is preferred when the Person Spoken Of (3rd Pers.) is in sight of, or in the near vicinity of of the speaker.

For the correct use of ‘*mai ra,*’ ‘*atu ra,*’ ‘*iho ra,*’ see Chapter XI, Miscellaneous. These words may be written:- ‘*maira,*’ ‘*atura,*’ ‘*ihora,*’ and are, indeed, commonly so written.

## 242.    Future Tense,---Affirmative form-

## Singular.

E ámu vau.	<i>I shall eat.</i>
E ámu óe.	<i>You will eat.</i>
E ámu óia.	<i>He (she) will eat.</i>

## Dual.

E ámu taua.	<i>You and I shall eat.</i>
E ámu maua.	<i>He (she) and I shall eat.</i>
E ámu órua.	<i>You will eat.</i>
E ámu raua.	<i>They will eat.</i>

## Plural.

E ámu tatou.	<i>You and I shall eat.</i>
E ámu matou.	<i>They and I shall eat.</i>
E ámu óutou.	<i>You will eat.</i>
E ámu ratou.	<i>They will eat.</i>

The following are examples of the Future Tense, Affirmative form:

E ámu vau í te vi.      *I will eat a mango.*

Ia tae tatou í to Ioane fare ra é amu ïa tatou í te mei'a.

*When we arrive at John's house we then will eat bananas.*

## 243. Future Tense,----Negative form

## Singular.

Eíta vau é ámu. *I shall not eat.*

Eíta óe é ámu. *You will not eat.*

Eíta óia é ámu. *He (she) will not eat.*

## Plural.

Eíta taua é ámu. *You and I shall not eat.*

Eíta maua é ámu. *He (she) and I shall not eat.*

Eíta órua é ámu. *You will not eat.*

Eíta raua é ámu. *They will not eat.*

## Plural

Eíta tatou é ámu. *You and I shall not eat.*

Eíta matou é ámu. *They and I shall not eat.*

Eíta óoutou é ámu. *You will not eat.*

Eíta ratou é ámu. *They will not eat.*

The following are examples of the Future Tense, Negative form:-

Eíta vau é ámu faáhou í te vi.

*I will not eat a mango again.*

Ia haere óe ra, éíta ïa vau é mauruuru.

*When you go, I shall not be pleased.*

244.

## VOCABULARY.

E haere,        to go,	e ho'i, to return, to embrace, to
e pii,        to call, call out.	kiss.
e aroha,    to love, to pity.	e vaere, to clear brush, to weed.
e horoa,    to give.	e rave i te ohipa, to work.
e tanu,     to plant.	e haamauruuru, to reward.
e parau,    to speak.	e farerei, to meet, to encounter.
e ou'a,    to jump, to leap.	e tiaí, to wait, to watch.
e ori,        to dance.	e hapono, to send a thing.
e pee,        to follow.	e tono, to send a person.
e haamaramama, to enlighten.	e tiaoro, to call, to invoke.
e avau,     to scold.	e haamori, to worship.
e tapu,     to cut.	e arue, to praise.
e tope,    to prune, to trim.	e pure, to pray.
e turai,    to push, to repulse.	e vaiiho, to leave, to put off.
e iiti,      to pinch.	e paoti, to cut with scissiors.
e fairi,    to whip, to flog.	e horonii, to swallow.
e ani,    to ask for, make a request.	e ueue, to sew seed.
e imi,     to seek, to search.	e au, to sew clothes.
e eia,      to steal.	e haapoto, to abridge, to shorten.
e nenei,    to print, to squeeze.	e mataitai, to look at, examine.
e tamata,    to taste, to try.	e faaea, to rest, to cease.

## Reading Exercise.

245. Translate these sentences into English and present them to your teacher for correction.

1. Te taió nei ratou í te rata.    *See par. 233.*
2. Aita vau í mauruuru ia óe.    *See par. 235.*
3. Ua reva óia.                    *See par. 236.*
4. Te horo nei te tamaití í te fare.    *See par.*

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5. Aita anei órua é tamaá nei? *See par. 237,*
6. Aita anei óe í íte ia'ú? *See par. 238.*
7. Te paraparau na ótoutou. *See par. 240.*
8. Teiheha to óe metua tane? Tei ó mai óia í tera mai pae i te fare.
9. E tamaá anei ótoutou? E, é tamaá matou. *See par. 243.*
10. Eíta maua é haere í te haápiíraá í teie nei mahana. *See par. 244.*

Reading Exercise.

246. Translate these sentences into Tahitian and present them to your teacher for correction.

1. I am working at the house. *See par. 233.*
2. I am pleased with your work. *See par. 235.*
3. I am not reading correctly. *See par. 237.*
4. I do not know that person. *See par. 238.*
5. I am sitting here.
6. You are working there.
7. He is writing there. *See par. 240.*
8. I shall dine at the hotel this afternoon. *See par. 243.*
9. Go up stairs and write your letter. *See par. 468.*
10. Pere is on the other side of the house. *See par. 468.*

## IMPORTANT RULE.

247. After *na* when translated as *by*, the particle *i* indicating the direct object of the verb is omitted in the past tense, but not so in the present and future as:-

Na ratou í faátiá te fare. [*not*, na ratou í faátiá [i] te fare].

After *na*, *by*, the particle *ia* is employed before pronouns indicating the direct object of the verb in the present and future only, as:-

Na'ú é faáue ía óutou.    *I will command you;*

but in the past tense the *ia* is dropped and the pronoun *outou* is placed before the verb, as:—

Na'ú óutou í faáue.    *I commanded you.*

## EXERCISE.

Correct the following sentences according to the above rule.

- (1).    Na ratou í faátiá í te fare.  
      *By me the house was built.*
- (2).    Na tatou atoa é purumu te fare.  
      *By us all will the house be swepe.*
- (3).    Na óutou é tunu te maá.  
      *By you will the food be cooked.*
- (4).    Na taua í ámu í te anani.  
      *By us the oranges were eaten.*

(5). Na'ú í faáíte ia óutou í te parau ápi.  
*By me the news was told to you.*

(6). Na'ú óutou é faáíte te parau ápi.  
*By me will the news be told to you.*

## 248. Future Perfect Tense,--Affirmative form.

### Singular.

E riro ia e, ua ámu vau.      (*It will be that*) *I shall have eaten.*

E riro ia e, ua ámu óe.      (*It will be that*) *you will have eaten.*

E riro ia e, ua ámu óia.      (*It will be that*) *he (she) will have eaten.*

### Dual.

E riro ia e, ua ámu taua.      (*It will be that*) *you and I shall have eaten.*

E riro ia e, ua ámu maua.      (*It will be that*) *he (she) and I shall have eaten.*

E riro ia e, ua ámu órua.      (*It will be that*) *you will have eaten.*

E riro ia e, ua ámu raua.      (*It will be that*) *they will have eaten.*

### Plural.

E riro ia e, ua ámu tatou.      (*It will be that*) *you and I shall have eaten.*

E riro ia e, ua ámu matou.      (*It will be that*) *they and I shall have eaten.*



E riro ĩa e, ua ámu óutou.      (*It will be that*) you  
will have eaten.

E riro ĩa e, ua ámu ratou.      (*It will be that*) they  
will have eaten.

The following are examples of the Future Perfect Tense, Affirmative.

A haere mai í to'ú fare í teie nei ahiahi tamaá'i,  
ia óre râ óe é tae mai í te bora ono, é riro ĩa e, ua  
tamaá vau.

*Come to my house this afternoon to dine there, but  
if you have not arrived by six o'clock, [it will be that]  
I shall have eaten.*

249. If the Future Perfect Tense occurs after a primary or first clause, as in the following example, the form used is much simpler, thus:-

Ia tae mai óe í to'ú fare ra, ua ámu ĩa vau.

*When you arrive at my house, I shall then have eaten.*

### Singular.

(Primary clause.) Ua amu ĩa vau. ... shall have (then)  
eaten,

do Ua ámu ĩa óe. ... you shall have (then)  
eaten.

do Ua ámu ĩa óia. ... he (she) will have  
[then] eaten.

## Dual.

(Primary clause). Ua ámu ia taua. ...*you and I shall have [then] eaten.*

do Ua ámu ia maua. ...*he (she) and I shall have (then) eaten.*

do Ua ámu ia órua. ...*you will have (then) eaten.*

do Ua ámu ia raua. ...*they will have (then) eaten.*

## Plural.

do Ua ámu ia tatou. ...*You and I shall have (then) eaten.*

do Ua ámu ia matou. ...*They and I shall have (then) eaten.*

do Ua ámu ia ótoutou. ...*You will have (then) eaten.*

do Ua ámu ia ratou. ...*They will have (then) eaten.*

## 250. Future Perfect Tense,---Negative Form.

## Singular.

Aita â ia vau í ámu.... *I shall not have eaten,...*

Aita â ia óe í ámu.... *You will not have eaten,...*

Aita â ia óia í ámu.... *He (she) will not have eaten,...*

## Dual.

Aita â ïa taua í ámu....    *You and I shall not have eaten,...*

Aita â ïa maua í ámu....    *He (she) and I shall not have eaten.*

Aita â ïa órua í ámu....    *You will not have eaten,..*

Aita â ïa raua í ámu....    *They will not have eaten,..*

## Plural.

Aita â ïa tatou í ámu....    *You and I shall not have eaten,...*

Aita â ïa matou í ámu....    *They and I shall not have eaten,...*

Aita â ïa ótou í ámu....    *You will not have eaten,..*

Aita â ïa ratou í ámu....    *They will not have eaten,..*

The following is an example of the Future Perfect Tense, Negative form:

I te hopeá ó teie nei hebedoma, áita â ïa vau í ámu í te taátoáraá ó ta'ú maá

*At the end of this week I shall not have eaten all of my food.*

The Future Tense may be expressed in Tahitian in several other ways, with or without a verb, but involving other parts of speech, such as the Relative Pronouns, etc. These will be discussed in the proper place.

## 251. Past Tense,--Affirmative form.

## Singular.

Ua ámu vau.	<i>I have eaten. I ate.</i>
Ua ámu óe	<i>You have eaten, etc.</i>
Ua ámu óia.	<i>He (she) has eaten, etc.</i>

## Dual.

Ua ámu taua.	<i>You and I have eaten. You and I ate.</i>
Ua ámu maua.	<i>He (she) and I have eaten.</i>
Ua ámu órua.	<i>You have eaten, etc.</i>
Ua ámu raua.	<i>They have eaten, etc.</i>

## Plural

Ua ámu tatou.	<i>You and I have eaten. You and I ate.</i>
Ua ámu matou.	<i>They and I have eaten, etc.</i>
Ua ámu óoutou.	<i>You have eaten, etc.</i>
Ua ámu ratou.	<i>They have eaten, etc.</i>

The following are examples of the Past Tense, Affirmative form:—

Ua ámu anei óe í ta óe ápara? E, ua ámu vau í ta'ú ápara.  
*Have you eaten your apple? Yes, I have eaten my apple.*

Ua ámu vau í te faraoa monamoua í teie nei poi-poi.  
*I have eaten cake this morning.*

252. In the simple Past Tense, given above, the particle *ua* is often omitted, though understood, when the time is clearly in the past; in that case the verb is followed by one of the following four adverbs, as the case may be:-

*ihora*, *immediately after, thereupon,*  
*atura*, *thereafter, afterwards,*  
*maira*, *thereafter, afterwards,* [implying direction or tendency towards the speaker (or writer)]  
*a'era*, *a little after, soon after, thus:-*

Ua haere mai Ioane í te fare, rave *ihora* í to'na pereue, haere *atura* í te haápiíraá, áita *a'era* í maoro, ho'i *maira* óia.

*John came to the house thereupon took his coat, thereafter went to school, but not long after he returned.*

253 In the Bible these adverbs are use almost interchangeably, and without due regard to their distinctions. In conversation the Tahitians use them with nice discrimination, and careful attention should be paid by the student to the definitions given.

## 254. Past Tense,---Negative form.

### Singular.

*Aita vau í ámu.*      *I have not eaten.      I did not eat.*

*áita óe í ámu.*      *You have not eaten, etc.*

*Aita óia í ámu.*      *He (she) has not eaten, etc.*

Dual.

Aita taua í ámu.	<i>You and I have not eaten, did not eat.</i>
Aita maua í ámu.	<i>He (she) and I have not eaten, etc.</i>
Aita órua í ámu.	<i>You have not eaten, etc.</i>
Aita raua í ámu.	<i>They have not eaten, etc.</i>

Plural.

Aita tatou í ámu.	<i>You and I have not eaten, did not eat.</i>
Aita matou í ámu.	<i>They and I have not eaten, etc.</i>
Aita óutou í ámu.	<i>You have not eaten, etc.</i>
Aita ratou í ámu.	<i>They have not eaten, etc.</i>

The following are examples of the Past Tense, Negative form:-

Ua ámu anei óe í ta'ú meleni? Aita vau í ámu í ta óe meleni.

*Have you eaten my melon? I have not eaten your melon.*

Aita vau í tamaá í teie nei poípoi.

*I have not dined this morning.*

255 When the verb is incomplete in itself, that is, represents the Action or State of Being as going on at the time mentioned or implied (corresponding approximately to the Imperfect Tense) the following form is used:-

## Imperfect Tense—Affirmative Form.

## Singular.

Te ámu ra vau. *I was eating.*

Te ámu ra óe. *You were eating.*

Te ámu ra óia. *He (she) was eating.*

## Dual.

Te ámu ra taua. *You and I were eating.*

Te ámu ra maua. *He (she) and I were eating*

Te ámu ra órua. *You were eating.*

Te ámu ra raua. *They were eating.*

## Plural.

Te ámu ra tatou. *You and I were eating.*

Te ámu ra matou. *They and I were eating.*

Te ámu ra óoutou. *You were eating.*

Te ámu ra ratou. *They were eating.*

The following are examples of the Imperfect Tense, Affirmative:-

Ia'ú í tae í to óe fare ra í teie nei avatea, te ámu ra óe í te ánani.

*When I arrived at your house this forenoon you were eating an orange.*

I aha na óe ia'ú í íte ia óe ra? Te papaí ra vau í te rata.

*What had you just been doing when I saw you? I was writing a letter.*

Imperfect Tense. —Negative Form.

Singular.

Aita ïa vau é ámu ra. *I was not eating.*

Aita ïa óe é ámu ra. *You were not eating.*

Aita ïa óia é ámu ra. *He (she) was not eating.*

Dual.

Aita ïa taua é ámu ra. *You and I were not eating.*

Aita ïa maua é amu ra. *He (she) and I were not eating.*

Aita ïa orua é amu ra. *You were not eating.*

Aita ïa raua é amu ra. *They were not eating.*

Plural.

Aita ïa tatou é ámu ra. *You and I were not eating.*

Aita ïa matou é amu ra. *They and I were not eating.*

Aita ïa óoutou é amu ra. *You were not eating.*

Aita ïa ratou é amu ra. *They were not eating.*



(Strictly speaking, in the above conjugation, the verb *tamaa*, to dine, eat a meal, would be used instead of the verb *amu*, to eat, as a fruit, or any single thing, or dish.)

The following are examples of the Imperfect Tense, Negative form:-

Aita anei ia óe é ámu ra í te ánani í nanahi á taió  
noa'i au í ta'ú buka?

*Were you not eating an orange yesterday while I  
was reading my book?*

Ua íte au ia óe ra í te ámuraa í te maá. Aita ia óe  
í íte ia'ú í te ámuraá í te maá, no te mea, áita  
ia vau é ámu ra í te maá.

*I saw you eating the food. You did not see me eating  
the food because I was not then eating the food.*

In complex or compound sentences the final clause often takes the following form:—

Past Tense,--- Concluding clause.

257.      1).— Non-emphatic.

Singular.

...ó te ámu raá ia vau.

...(then) *I ate.*

...ó te ámu raá ia óe.

...(then) *you ate.*

...ó te ámu raá ia óia.

...(then) *he (she) ate.*

## Dual.

- ...ó te ámu raá ia taua. ...*(then) you and I ate.*  
 ...ó te ámu raá ia maua. ...*(then) he (she) and I ate.*  
 ...ó te ámu raá ia órua. ...*(then) you ate.*  
 ...ó te ámu raá ia raua. ...*(then) they ate.*

## Plural.

- ...ó te ámu raá ia tatou. ...*(then) You and I ate.*  
 ...ó te ámu raá ia matou. ...*(then) they and I ate.*  
 ...ó te ámu raá ia óntou. ...*(then) you ate.*  
 ...ó te ámu raá ia ratou. ...*(then) they ate.*

The *o* at the commencement of the phrase is often incorrectly omitted.

Ua hoí mai au í te fare, rave atura í te hoê ápara, ó te ámu raá ia vau í te reira.

*I returned to the house, took an apple, and then ate it.*

258. 2)- Emphatic.

## Singular.

- ...í reira to'ú ámu raá. ...*then I did eat.*  
 ...í reira to óe ámu raá. ...*then you did eat.*  
 ...í reira to'na ámu raá. ...*then he (she) did eat.*

## Dual.

- ...í reira to taua ámu raá ...*then you and I did eat.*  
 ...í reira to maua ámu raá ...*then he (she) and I did eat.*

...í reira to órua ámuraá.      ...then you did eat.

...í reira to raua ámuraá.      ...then they did eat.

### Plural.

...í reira to tatou ámuraá.      ...then you and I did eat.

...í reira to matou ámuraá.      ...then they and I did eat.

...í reira to ótoui ámuraá.      ...then you did eat.

...í reira to ratou ámuraá.      ...then they did eat.

The following are examples of the Past Tense, Concluding clause, Emphatic:

Aita anei óe í tamaá í teie nei avatea? Aita vau í tamaá [i teie avatea] é tae roa mai í te ahiahi nei, é í reira to'ú tamaáraá.

*Did you not dine this forenoon? I did not dine this forenoon until late this afternoon, and then I dined.*

Aita anei óe í íte mai ia'ú? Aita vau í ite atu ia óe, no te paruru e vai noa ra i ropu ia taua, i to'u râ iritiraá i taua paruru ra, i reira to'ú íteraá'tu ia óe.

*Did you not see me? I did not see you because there was a screen between you and me but on removing the screen, I then saw you.*

259 In the above form there is an emphasis on time; if the emphasis is on place the translation of the identical form is:-

I reira to'ú ámuraá.      *there (it was that) I ate, etc.*

## 260. Past Perfect Tense,---Affirmative form.

## Singular.

Ua ámu atura vau....	<i>I had eaten:...</i>
Ua ámu atura óe....	<i>You had eaten....</i>
Ua ámu atura óia....	<i>He (she) had eaten....</i>

## Dual.

Ua ámu atura taua....	<i>You and I had eaten....</i>
Ua ámu atura maua.....	<i>He (she) and I had eaten....</i>
Ua ámu atura órna....	<i>You had eaten....</i>
Ua ámu atura rana....	<i>They had eaten....</i>

## Plural.

Ua ámu atura tatou....	<i>You and I had eaten...</i>
Ua ámu atura matou....	<i>They and I had eaten..</i>
Ua ámu atura óoutou....	<i>You had eaten....</i>
Ua ámu atura ratou....	<i>They had eaten....</i>

The following are examples of the Past Perfect Tense, Affirmative:-

I to'ú ámuraá í tera i'a to'ú ia iteraá'tu e, ua ámu atura vau í te i'a taero.

*When I ate that fish, I then knew that I had eaten a poisonous fish.*

Ua ámu atura vau í na ánani pe é ono, i pobe ai au í te ma'i.

*I had eaten six rotten oranges on account of which I fell sick.*

261. The above form should be followed by a secondary clause which completes the sense; if, however, the limiting clause precedes the above then the adverb *ia* is added:-

I to'ú íteraá'tu ia óe (ra), ua ámu atura *ia* vau í te ápara.

*When I saw you, I had (already) eaten the apple.*

## 262. Past Perfect Tense.—Negative Form.

### Singular.

Aita â ia vau í ámu.... *I had not eaten.....*

Aita â ia óe í ámu.... *You had not eaten....*

Aita â ia óia í ámu.... *He (she) had not eaten ...*

### Dual.

Aita â ia taua í ámu... *You and I had not eaten...*

Aita â ia maua í ámu... *He (she) and I had not eaten.*

Aita â ia órua í ámu.... *You had not eaten...*

Aita â ia raua í ámu... *They had not eaten.*

### Plural.

Aita â ia tatou í ámu *You and I had not eaten*

Aita â ia matou í ámu *They and I had not eaten*

Aita â ia óoutou í ámu *You had not eaten*

Aita â ia ratou í ámu *They had not eaten*

The following are examples of the Past Perfect Tense, Negative form:—

I to óe íteraa ia'ú ra áita â ïa van í tamaá.

*When you saw me I had not dined.*

I to óe taeraá mai áita â ïa te pahi í tapae mai í te uahu.

*When you had arrived the ship had not come up to the wharf.*

263 The above form should be followed by a secondary clause which completes the sense; if the limiting clause precedes it, then the adverb *ïa* is omitted. [Note the contrary use of the *ïa* in the affirmative form ].

Ia'ú í íte ia óe ra, áita â van í ámu í te ápara.

*When I saw you I had not eaten the apple.*

264 Irregular verbal forms will be discussed after the complete conjugation of *amu*, but the obsolescent form, *i amu van*, should first be mentioned. This form is of frequent occurrence, especially in the narrative portions of the Old Testament, but is no longer spoken colloquially, and seldom written, except by those who are at pains to retain the purity of the language; it is still occasionally used in religious texts and discourses, however, and is sometimes heard in conversation with reference to a certain time or place, *e g.*:-

I haere óia í te pae pape pohe ai.

*He went to the water (where) he died.*

I purara mai tera mau taáta í teie fenua.

*Those people were dispersed to this land.*

265. It corresponds to *ua amu vau*, I ate, but not to *ua amu vau*, I have eaten. In combination with certain particles, and depending upon the context, it helps to form several of the Irregular Verbal Forms which will be discussed later.

## Singular.

I ámu vau.	<i>I ate.</i>
I ámu óe.	<i>You ate.</i>
I ámu óia.	<i>He (she) ate.</i>

## Dual.

I ámu taua.	<i>You and I ate.</i>
I ámu maua.	<i>He (she) and I ate.</i>
I ámu órua.	<i>You ate.</i>
I ámu raua.	<i>They ate.</i>

## Plural.

I ámu tatou.	<i>You and I ate.</i>
I ámu matou.	<i>They and I ate.</i>
I ámu óoutou.	<i>You ate.</i>
I ámu ratou.	<i>They ate.</i>

The following are examples of the above conjugation, Affirmative form:-

Ua na ô atura te vahine ra, í haávare mai te óphia'ú, ámu ihora vau.

*And the woman said, the serpent beguiled (deceived) me and I did eat*

I hamaui óia ia raua, ó te tane é te vahine.

*Male and female created He them.*

266 The above is the *Affirmative form*, the *Negative form* is that actually in universal use, and already given:-

Aita vau í ámu. *I did not eat,*  
*etc., etc.*

267.

VOCABULARY.

E haapii,	to study.	e paremo,	to drown.
e faaite,	to make known, to show	e faanehenehe,	to beautify, to
e feruri,	to reflect, to ponder.		dress up.
e rave,	to do, to take.	e haamou,	to destroy.
e pihaa,	to boil.	e pou,	to descend.
e patoi,	to contradict, to refuse.	e pari,	to accuse.
e tarai,	to hew.	e heru,	to dig or scratch.
e faauta,	to convey to land by water.	e uhi,	to dip in water.
		e tialhi,	to drive away, cast out,
e tamâ,	to clean.	e taiva,	to desert, abandon.
e faahapa,	to condemn.	e panu,	to drift, to float.
e faafariu,	to turn around.	e ume,	to pull, draw.
e tiavaru,	to cast out, expel.	e tomo,	to enter.
e fnina,	to cover with earth or	e faatia,	to set up. to sanction.
	water.	e opua,	to resolve, intend, to
e faatatauro,	to crucify.		plan.
e haapupu,	to class, to sort.	e tinai,	to extinguish. (as a fire.)
e tuhi,	to profane, to insult.	e otohe,	to retreat, to withdraw.
e faautuutu,	to nurse, care for	e maue,	to fly.
	the sick.	e faaoti,	to finish.
e pauma,	to climb.	e topa,	to fall down.
e fa'i,	to confess.	e mairi,	to fall, to fall behind.
e feaa,	to doubt.	e faahiti,	to pronounce.



## Reading Exercise.

268. Translate these sentences into English and present them to your teacher for correction.

1. E riro ĩa e, ua haápaó maitái au í ta óe í parau mai ra. *See par. 248.*
2. Ia tae mai óntou í te fare ra, ua reva ĩa vau. *See 249.*
3. Ia tae mai óntou í te fare ra, aita â ĩa vau í haere. *See 250.*
4. Ua papaí au í te rata í to'ú teina. *See par. 251.*
5. Aita tatou í haápií maitái í to tatou haápiíraá no teie nei mahana. *See par. 254.*
6. Ua tae maira te baoti, aúaú ihora ia'ú , é maoro rií e'era tatarahapa maira, faátiá ihora ia'ú, ó te revaraá ĩa. *See par. 152.*
7. Ia'ú í parahi í roto í to'ú piha toroá ra, te haere noa ra óe na niá í te purumu í mua í to'ú fare. *See par. 255.*
8. Ia óe í tae mai ra, ua haápaē ĩa vau í te maá. *See par. 256.*
9. Ua haere mai Timi í te fare, rave ihora í to'na faárari ó te haereraá ĩa óia. *See par. 257.*
10. Aita Mati í haere í nanahi é tae noa'tu í teie uei poipoi roa, í reira to'na revaraá. *See par. 258.*
11. Auaá óe í topa'i au. *See par. 597.*
12. Maori óe í haere mai í farerei ai óe ia'na. *See par. 596.*

Reading Exercise.

269. Translate these sentences into Tahitian and present them to your teacher for correction.

1. When you arrive at the house this evening it will be that I shall have eaten. *See par. 248.*
2. When you come again the letter will then have been written. *See par. 249.*
3. If you call before two o'clock the food will not have been cooked. *See par. 250.*
4. I have written the minutes. *See par. 251.*
5. When you came I was playing the piano. *See par. 255.*
6. When I saw you at two o'clock I was not writing your letter. *See par. 256.*
7. He came to the store, left his bill, then went. *See par 257.*
8. I remained at the office until 6 o'clock then I left. *See par. 258.*
9. We had eaten all the oranges by six o'clock. *See par. 260.*
10. We had not dug the hole at midnight. *See par. 262.*
11. He and I went to the city. *See par. 570.*
12. When you came you brought your friend with you also. *See par. 575.*
13. Luckily for you that you came that you caught the train. *See par. 596.*

## SUBJUNCTIVE MOOD.

### 270. 1).—Affirmative Form.

The form is the same in all tenses, and is as follows

#### Singular.

...ía ámu vau.	... <i>that I eat, may eat, might eat.</i>
...ía ámu óe.	... <i>that you eat, may eat, might eat.</i>
...ía ámu óia.	... <i>that he (she) eat, may eat, might eat.</i>

#### Dual.

...ía ámu taua.	... <i>that you and I eat, may eat, might eat.</i>
...ía ámu maua.	... <i>that he (she) and I eat, may eat, might eat.</i>
...ía ámu órua.	... <i>that you eat, may eat, might eat.</i>
...ía ámu raua.	... <i>that they eat, may eat, might eat.</i>

#### Plural.

...ía ámu tatou	... <i>that you and I eat, may eat, might eat.</i>
...ía ámu matou.	... <i>that they and I eat, may eat, might eat.</i>
...ía ámu óutou.	... <i>that you eat, may eat, might eat.</i>

...ía ámu ratou. ...*that they eat, may eat, might eat.*

The following are examples of the Subjunctive Mood, Affirmative form:-

Ia ámu matou é tiá'i. *It is necessary that we eat.*

A haere mai ía tamaá ana'e taton í te taimé hoô.  
*Come here that we may all eat at one time.*

Te hinaáro nei au ía haere óe. *I desire that you go.*

271. In certain of the works dealing with Tahitian grammar the addition of *ra* is recommended in the Past Subjunctive Tense. We consider this use as unqualifiedly wrong, and not in accordance either with the best tradition, or modern usage.

## 272. 2).---Negative Forms.

The form is the same for the Present and Future, and is as follows:-

### Singular.

...ía óre au ía ámu. ..*that I do not, may not eat.*

...ía óre óe ía ámu. ..*that you do not eat, may not eat.*

...ía óre óia ía ámu. ..*that he (she) do not eat, may not eat.*



## Dual.

...ía óre taua ía ámu.      ...*that you and I do not eat, may not eat.*

...ía óre maua ía ámu.      ...*that he (she) and I do not eat, may not eat.*

...ía óre órua ía ámu.      ...*that you do not eat, may not eat*

...ía óre raua ía ámu      ...*that they do not eat, may not eat*

## Plural.

...ía óre tatou ía ámu      ...*that you and I do not eat, may not eat.*

...ía óre matou ía ámu      ...*that they and I do not eat, may not eat.*

...ía óre ótoui ía ámu      ...*that you do not eat, may not eat.*

...ía óre ratou ía ámu      ...*that they do not eat, may not eat.*

The following are examples of the Subjunctive Mood, Negative form:-

Te haápaó maitaí nei óia ia maua ía óre maua ía arátaí-ê-hia atu í te íno.

*He is taking good care of us in order that we be not led astray*

Te tapeá nei ratou ia taua ía óre taua ía haere atu.

*They are holding us that we do not go away*

Eiaha (ia) taua ia ámu      *That you and I do not  
may not, might not eat.*  
etc. etc.                              etc. etc.

Eiaha (ia) tatou ia ámu.      *That you and I do not  
may not, might not eat.*  
etc. etc.                              etc. etc.

The following are examples of the above conjugation of the Subjunctive Mood:-

To matou Metua í te ra'í ra, é tauturu mai ia matou, éiaha matou ia faárué ia óe.  
*Our Father in heaven, assist us that we do not forsake thee.*

A tapea í te hôe eiaha ia te pahi ia tere ê atu.  
*Hold the wheel that the ship may not travel in another direction.*

275 As above, in the Past Tense the use of the *ia* is preferable; in the Present and Future it is usually omitted.

## CONDITIONAL FORMS.

276. a. - Present Tense. --Affirmative form

Mai te mea e, te ámu nei au...      *If I am eating...*  
Mai te mea e, te ámu nei óe...      *If you are eating ...*  
Mai te mea e, te ámu nei óia...      *If he (she) is eat-*

Mai te mea e, te ámu nei taua...      *If you and  
are eating...*

*etc.      etc.                      etc.      etc.*

Mai te mea e, te ámu nei tatou...      *If you and I  
eating...*

*etc.      etc.                      etc.      etc.*

The following are examples of the Conditional, Present Tense, Affirmative form,-

Mai te mea e, te tamaá nei óe, é tiaí rií â vau  
ia óe.

*If you are dining I will wait a little while for you.*

Mai te mea e, te haápií nei óe, éíta vau e faáha-  
pa ia óe.

*If you are studying, I will not then scold you.*

277 Instead of *mai te mea e*, a very common form, in familiar conversation is, *mai te peu e*; the former is preferable.

In the Bible, where *if* is used in the English text the meaning is conveyed, in Tahitian, by the use of various forms which do not correspond literally to the grammatical forms employed in English. Some examples may be cited here:-

Ua parau atura ia'na, é tamaiti óe na te Atua ra,  
é haámaíri...      *“and saith unto him, if thou  
be the Son of God, cast thy self down...”* (Matt'  
VI .,)



CONDITIONAL FORMS

[lit.: - ... (if) a Son of God you, ...]

E te hapa na óe í to mata átau, “and if thy right eye offend thee” (Matt. V. 29)

[lit.: - and (if) you are offended by your right eye]

E ía ani í te i‘a, é hopoi atu í te óphi na‘na? “and (if) he ask a fish, will he give him a serpent?”

(Matt. VII. 10) [lit.: - and when he asks a fish, etc.)

278. Another construction, unusually difficult for the student to understand clearly, is the following:-

O tei aroha mai ia óutou, ó ta óutou ïa é aroha‘tu...

*For if ye love them that love you... (Matt. V. 46)*

(lit.: - those who love you (the same) by you are loved..)

279 The conjunction *ahiri*, which is, strictly speaking, the sign of the Unfulfilled Condition, is quite often used in the Bible in much the same way as *mai te mea e*, but in actual usage the distinction between them is never confused.

Present Tense, -- Negative Form.

280. Mai te mea e, áita vau é ámu nei.... *If I am not eating....*

Mai te mea e, áita óe é ámu nei.... *If you are not eating....*

Mai te mea e, áita oia é ámu nei.... *If he (she) is not eating....*

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Dual.

Mai te mea e, áita taua é ámu nei... *If you  
and I are not eating....*  
*etc. etc.* *etc. etc.*

Plural.

Mai te mea e, áita tatou é ámu nei.... *If you  
and I are not eating....*  
*etc. etc.* *etc. etc.*

The following are examples of the Conditional Present Tense, Negative form:-

Mai te mea e, áita óe é tamaá nei, é hahæere ia taua.  
*If you are not now eating 'we shall go.*

Mai te mea e, áita raua é haápií nei, ia tomo tatou  
roto í to raua piha.  
*If they are not studying now let us enter their room.*

281. b. - Present Tense, -- Affirmative form.

(Negative inference)

Ahiri au é ámu í teie nei.... *Were I now eating..*  
Ahiri óe é ámu í teie nei.. *Were you now eating..*  
Ahiri óia é ámu í teienei.. *Were he (she) now eating*

Ahiri taua é ámu í teie nei.... *Were you and I now  
eating....*  
*etc. etc.* *etc. etc.*

## Plural.

Ahiri tatou é ámu í teie nei. *Were you and I now eating.*  
*etc. etc. etc. etc.*

The following are examples of the Conditional, Present Tense Affirmative form, Negative inference:-

Ahiri óia é inu í teie nei í te uaina, é mea tiá ia ia'ú ia a'o ia'na.

*If he were drinking wine now, it would be just for me to counsel him.*

Ahiri órua é tamaá í teie nei ua horoá ia vau í te euhia na órua.

*If you were eating now I would have given you a roast chicken.*

## 282. Present Tense,---Negative form.

(Positive inference)

## Singular.

Ahiri e, áita vau é ámu í teie nei... *Were I not eating now...*

Ahiri e, áita óe é ámu í teie nei... *Were you not eating now...*

Ahiri e, áita óia é ámu í teie nei... *Were he (she) not eating now...*

Dual.

Ahiri e, áita taua é ámu í teie nei...      *Were you  
and I not eating now...*  
etc.      etc.      etc.,      etc.

Plural.

Ahiri e, áita tatou é ámu í teie nei...      *Were  
you and I not eating now...*  
etc.      etc.      etc.      etc.

The following are examples of the Conditional, Present Tense, Negative form, Positive inference:-

Ahiri e, áita vau é tamaá í teie nei ua tanturu  
ia vau ia óe i ta óe haápiíraá.

*If I were not eating now I would help you with your  
lesson.*

Ahiri e, áita vau é tunu í teie nei í te maá, ua faá-  
taí ia vau í te piana.

*If I were not now cooking food I would be playing  
the piano.*

283.      Future Tense,---Affirmative form.

Singular.

Mai te mea e, é ámu vau...      *If I should eat...*

Mai te mea e, é ámu óe...      *If you should eat.*

Mai te mea e, é ámu óia...      *If he (she) should  
eat...*

Dual.

Mai te mea e, é ámu taua.. *If you and I should eat...*  
*etc. etc. etc. etc.*

Plural.

Mai te mea e, é ámu tatou... *If you and I should eat...*  
*etc. etc. etc. etc.*

The following are examples of the Conditional, Future Tense, Affirmative form:-

Mai te mea e, é ámu vau í tera i'á taéro é pohe roa ïa vau.  
*If I should eat that poisonous fish, I would die.*

284. Future Tense, -- Negative form.

Singular.

Mai te mea e, éíta vau é ámu... *If I should not eat...*  
 Mai te mea é, éíta óe é ámu... *If you should not eat...*  
 Mai te mea e, éíta óia é ámu... *If he (she) should not eat...*

Dual.

Mai te mea e, éíta taua é ámu... *If you and I should not eat...*  
*etc. etc. etc. etc.*

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Plural.

Mai te mea e, éíta tatou é ámu...      *If you and I should not eat...*  
*etc.      etc.      etc.      etc.*

The following are examples of the Future Tense, Negative form, Conditional:-

Mai te mea e, éíta óe é haápiú maite í te reo Tahiti, éíta é noaá ia óe te íte í te parau papu.  
*If you should not study the Tahitian language faithfully you would not obtain a knowledge how to speak correctly.*

285.                      a.-Past Tense,--Affirmative form.

Singular.

Mai te mea e, te ámu ra vau...      *If I was eating...*  
 Mai te mea e, te ámu ra óe...      *If you were eating...*  
 Mai te mea e, te ámu ra óia...      *If he (she) was eating...*

Dual.

Mai te mea e, te ámu ra taua...      *If you and I were eating...*  
*etc.      etc.      etc.      etc.*

Plural.

Mai te mea e, te ámu ra tatou...	<i>If you and I</i>
<i>were eating...</i>	
<i>etc.      etc.                      etc.      etc.</i>	

The following is an example of the Conditional, Past Tense, Affirmative form:-

Mai te mea e, te rave ra vau í te hara, ua tiá ia ta óe faáhaparaá mai, áita râ ia vau é rave ra í te hara.

*If I were doing wrong, your chastisement would have been just, but I was not doing wrong.*

286. Past Tense,---Negative Form.

Singular.

Mai te mea e, áita vau é ámu ra...	<i>If I was</i>
<i>not eating...</i>	

Mai te mea e, áita óe é ámu ra...	<i>If you were</i>
<i>not eating...</i>	

Mai te mea e, áita óia é ámu ra...	<i>If he (she)</i>
<i>was not eating...</i>	

Dual.

Mai te mea e, áita taua é ámu ra...	<i>If you and</i>
<i>I were not eating...</i>	
<i>etc.      etc.                      etc.      etc.</i>	

## Plural.

Mai te mea e, áita tatou é ámu ra...      *If you  
and I were not eating...*  
*etc.    etc.            etc.    etc.*

The following is an example of the Conditional, Past Tense, Negative form:-

Mai te mea e, áita vau é haápií ra á haere mai ai  
óia ra, ua faáhapahia ia vau.

*If I was not studying when he came I would have  
then been chastised.*

## 287.      b.-Past Tense,---Affirmative form.

(Negative inference)

## Singular.

Ahiri au í ámu ra...      *Had I eaten...*  
Ahiri óe í ámu ra...      *Had you eaten...*  
Ahiri óia í ámu ra...      *Had he (she) eaten...*

## Dual.

Ahiri taua í ámu ra...      *Had you and I eaten...*  
*etc.    etc.            etc.    etc.*

## Plural.

Ahiri tatou í ámu ra...      *Had you and I eaten...*  
*etc.    etc.            etc.    etc.*



The following is an example of the Conditional, Past Tense, Affirmative form, Negative inference:-

Ahiri au í rave ra í taua óhipa íno ra, ua haámâ roa ïa vau, Aita râ vau í rave í te reira.

*Had I done that evil deed, I would then have been ashamed, but I did not do it.*

288. Past Tense, --Negative form.

(Affirmative inference.)

Singular.

Ahiri au áita í ámu ra...	<i>Had I not eaten...</i>
Ahiri óe áita í ámu ra..	<i>Had you not eaten...</i>
Ahiri óia áita í ámu ra...	<i>Had he (she) not eaten...</i>

Dual.

Ahiri taua áita í ámu ra..	<i>Had you and I not eaten...</i>
<i>etc. etc.</i>	<i>etc. etc.</i>

Plural.

Ahiri tatou áita í ámu ra...	<i>Had you and I not eaten...</i>
<i>etc. etc.</i>	<i>etc. etc.</i>

The following is an example of the Conditional, Past Tense, Negative form, Affirmative inference:-

Ahiri óe áita í rave ra í taua óhipa íuo ra, ua riro  
 ïa óe éi hoa no'ú.

*Had you not done that evil deed you would have  
 been a friend of mine.*

The position of the Personal Pronoun may be varied with respect to the Negative Adverb, e. g.:-

Ahiri e,	áita vau	í ámu ra...	<i>Had I not eaten.</i>
<i>etc.</i>	<i>etc.</i>		<i>etc. etc.</i>

## 289.            INFINITIVE MOOD.

The Infinitive Mood is almost unknown in Tahitian and is only used to express purpose, that is, in order to do something, or for the purpose of doing something; but *in order that...*; this latter form compels the Subjunctive Mood.

Ua ho'i au í to'ú fare é taóto.            *I returned to  
 my house in order to sleep.    [Infinitive.]*

Ua tonu vau ia'ua í to'ú fare ía taóto óia.            *I  
 sent him to my house in order that he  
 might sleep.    [Subjunctive.]*

[See the PRESENT PARTICIPLE, Paragraph 337.]

## 290.            IMPERATIVE MOOD.

In Tahitian the Imperative Mood does not correspond to the English Imperative except in the Second Person.

Even in the Second Person the command may be expressed either by the true Imperative, or by the Future Indicative, as will be seen. The following conjugation therefore, must not be taken as a true Imperative, but is understood simply to indicate the Tahitian forms that most nearly correspond to the English Imperative.

Present Tense,-- Affirmative form.

Singular.

Ia ámu vau!      *Let me eat!*  
 A ámu óe!      *Eat!*  
 A vaiiho noa'tu ía ámu óia!      *Let him eat!*  
 Ia ámu mau â óia!      *Let him eat!*      (*Lit.: He must eat! He shall eat!*)

Dual.

Ia ámu taua!      *Let us eat! (You and I.)*  
 Ia ámu maua!      *Let us eat (He (she) and I.)*  
 A ámu órua!      *Eat!*  
 A vaiiho noa'tu ía ámu raua!      *Let them eat!*  
 Ia ámu mau â raua!      *Let them eat!*      (*lit.: They must eat! They shall eat!*)

Plural.

Ia ámu tatou!      *Let us eat!*      (*You and I.*)  
 Ia ámu matou!      *Let us eat!*      (*They and I.*)



292. The use of the forms just conjugated indicates that the command is expected to be obeyed immediately, or else *immediately after* another command to which it refers, in which case the verb is followed by the Verbal Directive *ai*; but when the command is persuasive, bordering on a request, then, in the Affirmative Form, the Future Indicative is used, as is also the case when the command takes the form of directions to be executed at some later time.

...é haere í roto í to piha, é ópani maite í te ópani á pure ai í to Metua.

...*enter into thy closet, and when thou hast shut thy door, pray to thy Father.* Matt. 6: 6.  
[lit.: - you *shall* go into your closet, you *shall* close circumspectly your door, (and immediately) pray to your Father:-]

*Note the use of the Future Indicative with 'haere' and 'ópani', but the use of the strict imperative, followed by the Verbal Directive 'ai' with 'pure', for the reason that the first two are directions given, whereas the last 'pure' follows immediately after the command: 'e ópani' to which it refers. See:- Verbal Directive, ai, Chapter XI.]*

E ámu óe.      *You will eat.* (Direction given)

A ámu óe      *Eat [at once]* (Command)

E inu óe í te raáu í te ahiahi.      *You will drink  
the medicine in the evening.*

293. As the Speaker does not issue verbal commands or directions to himself the First Person is necessarily lacking.

## 294. VOCABULARY of VERBS.

É tapuni,	<i>to hide or conceal one's self.</i>
é huna,	<i>to hide or conceal a thing.</i>
é faátura,	<i>to honor, to exalt, to respect.</i>
é útuhī,	<i>to immerse in water.</i>
é tué,	<i>to kick. (person)</i>
é patu,	<i>to kick (animal.)</i>
é tahu,	<i>to kindle. (as a fire)</i>
é tuturi,	<i>to kneel.</i>
é taparu,	<i>to beg, to use persuasion to gain one's</i>
<i>object,</i>	<i>to flatter another.</i>
é faárué,	<i>to cast away, to leave off.</i>
é faáipoipo,	<i>to marry.</i>
é faátô,	<i>to cast, to mold. (metal)</i>
é faáhiti,	<i>to pronounce, to mention.</i>
é óhumu,	<i>to complain, to backbite.</i>
é roaá,	<i>to be obtained.</i>
é noaá,	<i>to become acquired.</i>
é roóhia,	<i>to be overtaken.</i>
é taumi,	<i>to press. (as a bell button)</i>
é faáineine,	<i>to make ready, to prepare.</i>
é faábua,	<i>to pretend.</i>
é hohore,	<i>to peel as an orange.</i>
é mârô,	<i>to dispute, to contend.</i>
é tama'i,	<i>to fight.</i>
é tatarahapa,	<i>to repent.</i>

é faáápî,	<i>to renew, to repair.</i>
é farií,	<i>to receive.</i>
é horo,	<i>to run, to bring suit against.</i>
é tahe,	<i>to run. (as water)</i>
é faáau,	<i>to fit or suit one thing to another.</i>
é moto,	<i>to strike with the fist.</i>
é amaha,	<i>to split.</i>
é faátaá,	<i>to separate.</i>
é faáóromaí,	<i>to forbear, to withstand.</i>
é tahitohito,	<i>to slander, backbite.</i>
é áueue,	<i>to shake.</i>
é taámu,	<i>to tie.</i>
é taora,	<i>to throw.</i>
ê haúne,	<i>to weave.</i>
é tiaoro,	<i>to cry out.</i>
é mamú,	<i>to be quite.</i>
é paruru,	<i>to defend, to screen.</i>

### 295. Reading Exercise.

Translate the following and present them to your teacher for correction.

1. A horoá mai na í te veá ía taió vau í te parau ápî i neneihia i roto ra. *See par. 267.*
2. Te haápií mai nei óia ia'ú í te reo Tahiti ía óre au ía hape í te parau. *See par. 269.*
3. Ua ínu vau í te raáu ía óre ía vau ía pohe roa. *See par. 270.*

4. Mai te mea e, te rave nei óoutou í te óhipa, éíta ïa vau é haápeápeá ia óoutou. *See par. 273.*
5. Mai te mea e, áita órua é tamaá nei, é ani atu vau ia órua ía haere mai é tauturu ia'ú *See par. 280.*
6. Ahiri ratou é taóto í teie nei, ua haere au. *See par. 281.*
7. Ahiri e, áita órua é taió i teie nei, ua riri ïa vau. *See par. 282.*
8. Mai te mea e, te ámu rá óe í te i'a, ia'ú í píí atu ia óe ra, éíta ïa vau é faábapa'tu ia óe. *See par. 285.*
9. Mai te mea e, áita vau é rave ra í te ohipa í te hora haápáohia ra, ua faáhapabia ïa vau. *See par. 286.*
10. Ahiri órua í haápaó maitaí ra, ua reva ê na órua í Marite. *See par. 287.*

### 296. Reading Exercise.

Translate the following into English and present them to your teacher for correction.

1. I came that I might eat. *See par. 267.*
2. I came early that I might not miss my lesson. *See par. 269.*
3. It was necessary to go that he might come. *See par. 270.*



4. If I am now doing it wrongly, kindly correct me. *See par. 273.*
5. If I am not doing it wrongly, do not correct me. *See par. 278.*
6. Were I not now studying, I would help you. *See par. 280.*
7. If I should not go, what would you say? *See par. 282.*
8. If you were studying when I called you, it were not necessary to come. *See par. 283.*
9. Had I eaten the food, it would have been different. *See par. 285.*
10. Had you not come when I called, you would have missed the train. *See par. 286.*
11. Let us go. *See par. 290.*
12. Let him eat. *See par. 290.*

297. The following Exhortative Forms may be given here, graded from mildest to most forceful.

1).— *It were well that...*

E mea maitaí ía ámu vau. *It were well that I eat.* [Colloquial] (common speech.)

Ia ámu vau é maitaí ai. *It were well that I eat.* (More elegant)  
*etc. etc. etc. etc.*

2).— *Should, ought to, It were right that...*

E mea tiá ía ámu vau. *I should eat, ought to eat, etc.* (Colloquial) (common speech.)

Ia ámu vau é tiá'i. *I should eat, ought to eat, etc.* (More elegant)

3.)— *Must...*

Ia ámu mau vau (é tiá'i.) *I must eat.*  
*etc. etc. etc. etc.*

Ia ámu mau â vau (é tiá'i.) *I really must eat.*  
 (More emphatic) *etc. etc. etc. etc.*

Ia ámu hua mau (e tia'i.) *I positively must eat.* (Most emphatic)  
*etc. etc. etc. etc.*

298. The Negative Forms, graded in emphasis, are as follows:-

1).— *It were not well that...*

E ére ia í te mea maitái ia ámu vau. *It were not well that I eat...* [Colloquial]  
 (common speech.)

Ia óre au ia ámu é maitái ai. *It were not well that I eat...*  
*etc. etc. etc. etc.*

2.)— *Should not, ought not to, it were not right that...*

E ére í te mea tiá ia ámu vau. *I should not, ought not to, eat.* (Colloquial.)

Ia óre au ía ámu é tiá'i.     *It were not right that*  
*I eat.*     (Elegant)  
*etc.     etc.                     etc.     etc.*

299. The following form, lacking the Adverbs of Emphasis (roa, roa'tu, etc.) and since the conjunction *ia*, placing the verb in the Subjunctive, is used, approximates more nearly to *should not* than to *must not*:-

Eiaha vau ía ámu,     *I should not eat.*  
*etc.     etc.                     etc.     etc.*

3. — *Must not.*

300. In Tahitian this form corresponds to the Negative Imperative (which see, paragraph 291). The following forms are graded with regard to emphasis.

Ia óre roa (roa'tu) vau ía ámu é tiá'i.  
*I must not eat.*  
*etc.     etc.                     etc.     etc*

Eiaha roa vau é ámu.     *I really must not eat.*  
*etc.     etc.                     etc.     etc.*

Eiaha roa'tu vau é ámu.     *I simply must not eat.*  
 "     "     "     ía     "  
*etc.     etc.                     etc     etc.*

Eiaha roa íno atu vau é ámu.     *I positively must*  
 "     "     "     "     "     ía     "  
*etc.     etc.                     etc.     etc.                     not eat.*

## P A S S I V E     V O I C E.

301. The Passive Voice is formed by the addition of the Verbal Suffix *hia* to the verb root, or simple verb. Occasionally the suffix *a* is used, and the use of the two in combination, though grammatically incorrect, is becoming accepted by the force of custom, in the single instance following:- *iteahia*, found, known. [See Suffixes Paragraph 440.]

302. As Neuter, or Intransitive verbs cannot be conjugated in the Passive Voice, the following forms will be understood as applying only to Active or Transitive verbs. As will be explained later under Causative Prefixes, most neuter verbs can be transformed into active verbs by the addition to the root-form of certain prefixes.

303. The full conjugation will not be given, except where variations in the different Persons occur, as these, and the Numbers, may readily be derived from the First Person Singular in all typical conjugations.

## I N D I C A T I V E     M O O D.

304. Present Tense,--Affirmative form.

Te ámuhia nei au.	<i>I am being eaten.</i>
<i>etc.            etc.</i>	<i>etc.            etc.</i>

## 305. Present Tense,--Negative form.

Aita vau é ámuhia nei.      *I am not being eaten.*  
     etc.      etc.                      etc.      etc.

## 306. Present Tense,--Affirmative form.

(Reference to Place and not to Time.)

## Singular.

Te ámuhia nei au (í ó nei.)      *I am being eaten here.*

Te ámuhia na óe.                      *You are being eaten there.*

Te ámuhia ra óia.      *He is being eaten there.*  
 (and so on in the Dual and Plural.)

307. The adverbs of Place, í ó na (2nd Person), and í ó or í ó a'era (3rd Person), may be added in all Persons and Numbers for additional emphasis or definition.

## 308. Present Tense,--Negative form.

(Reference to Place.)

## Singular.

Aita vau é ámuhia nei.                      *I am not being eaten here.*

Aita óe é ámuhia na.      *You are not being eaten there.*

Aita óia é ámuhia ra. *He (she) is not being eaten there.*

[and so in the Dual and Plural.]

309. Future Tense,--Affirmative form.

E ámuhia vau. *I shall be eaten.*  
*etc. etc. etc. etc.*

310. Future Tense,--Negative form.

Eíta vau é ámuhia. *I shall not be eaten.*  
*etc. etc. etc. etc.*

As above, the Adverbs of Place, í ó nei (1st Person); í ó na (2nd Person); í ó and í ó a'era (3rd Person); may be added after the above forms to indicate emphasis on Place.

311. Future Perfect Tense,--Affirmative form.

a.— E riro ïa e, ua ámuhia vau. *It will happen that I shall have been eaten.*  
*etc. etc. etc. etc.*

b.. — (Primary clause) ua ámuhia ïa vau, ...*I shall have been eaten.*  
*etc. etc. etc. etc.,*

312. Future Perfect Tense,--Negative form.

áita â ïa vau í ámuhia... *I shall not have been eaten...*  
*etc. etc. etc. etc.*

## 313. Past Tense,—Affirmative form.

Ua ámuhia vau. *I was eaten, I have been eaten.*

*etc. etc. etc. etc.*

I ámuhia vau. *I was eaten.* [See this form, ACTIVE VOICE].

*etc. etc. etc. etc.*

## Past Tense,— Negative form.

Aita vau í ámuhia. *I was not eaten, I have not been eaten.*

*etc. etc. etc. etc.*

## 314. Imperfect Tense,—Affirmative form.

Te ámuhia ra vau. *I was being eaten.*

*etc. etc. etc. etc.*

## 315. Imperfect Tense,—Negative form.

Aita ia vau é ámuhia ra. *I was not being eaten.*

*etc. etc. etc. etc.*

## 316. Past Tense,—Concluding clause.

...ó te ámu-raá-hia ia vau. *...then I was eaten.* (Non-emphatic)

*etc. etc. etc. etc.*

...í reira to'ú ámu-raá-hia. *...then was I eaten.* (Emphatic)

*etc. etc. etc. etc.*

## 317. Past Perfect Tense,--Affirmative form.

Ua ámuhia'tura vau... *I had been eaten...*  
 [Followed by a secondary clause]  
*etc. etc. etc. etc.*

...na ámuhia'tura ia vau, ...*I had been eaten.*  
 [Preceded by a primary clause]  
*etc. etc. etc. etc.*

## 318. Past Perfect Tense,--Negative form.

Aita â vau í ámuhia... *I had not been eaten...* [Followed by a secondary clause]  
*etc. etc. etc. etc.*

...áita â ia vau í ámuhia. ...*I had not been eaten.* [Preceded by a primary clause]  
*etc. etc. etc. etc.*

## 319. VOCABULARY.

E ui,	<i>to inquire.</i>
é pahono,	<i>to reply.</i>
é paraparau,	<i>to converse.</i>
é a'ou,	<i>to counsel, to warn.</i>
é mutamuta,	<i>to murmur.</i>
é áuáu,	<i>to chew, gnash the teeth.</i>
é aúaú,	<i>to chase off.</i>
é tamata,	<i>to try, to taste.</i>
é haápae í te maá,	<i>to fast.</i>
é tamiti,	<i>to salt.</i>
é áta,	<i>to laugh.</i>



é taí,	<i>to cry.</i>
é maítihe,	<i>to sneeze.</i>
é puhipuhi í te ávaáva;	<i>to smoke tobacco.</i>
é ho'i,	<i>to smell, to return; to kiss.</i>
é raúraú,	<i>to scratch (as an itch).</i>
é hi'o,	<i>to look, to see.</i>
é íte,	<i>to know.</i>
é mana'o íno,	<i>to suspect.</i>
é ara,	<i>to awake; to pay attention.</i>
te vareá taóto,	<i>the sleepiness.</i>
pinepine,	<i>often.</i>
te uaua,	<i>the rubber, vein, or sinew.</i>
te uáuá,	<i>tough, ropy, as gum.</i>
te í'o.	<i>the flesh.</i>
é mea maitaí,	<i>a good thing.</i>
é mea íno,	<i>a bad thing.</i>
óíóí,	<i>quick.</i>
paári,	<i>wisdom; wise, hard, miserly.</i>
árau a'e,	<i>later on.</i>
í teie nei mahana,	<i>to-day.</i>
ánanahi,	<i>tomorrow.</i>
í nanahi,	<i>yesterday.</i>
í nanahi atu,	<i>day before yesterday.</i>
ánanahi atu,	<i>day after tomorrow.</i>
í mutaá ibo ra,	<i>formerly.</i>
í mua,	<i>before, in front of.</i>
í muri,	<i>behind, back of.</i>
í reira,	<i>there (place), then (time).</i>
í ó nei,	<i>here, at this place.</i>
í te mau vahi átoá,	<i>everywhere.</i>

### Reading Exercise.

320. Translate the following into English and present them to your teacher for correction.

1. E mea íno ía óre au ía haápaó maitaí. *See par. 297.*
2. Ia haere maua é tiá'i. *See par. 297.*
3. Ia papaí mau â vau í te rata í to'ú teina, é tiá'i. *See par. 297.*
4. E ére ia í te mea tiá ía rave óe í te hara. *See par. 298.*
5. Ia óre roa'tu ía moé ia'ú í te faáíte ia'na é tia'i. *See par. 300.*
6. Te hamanihia nei te pahi. *See par. 304.*
7. Aita te fare í faatiáhia nei. *See par. 305.*
8. E tunuhia ta óe maá. Aúanei ta óe maá é tunuhiá'i. *See par. 309.*
9. E riro ia e, ua papaíhia ta'ú rata ía tae mai te pahi. *See par. 311.*
10. Ia tae mai te pahi ra, ua papaí atura ia vau í ta'ú rata. *See par. 311.*
11. Aita â ia óia í rave-íno-hia í taua hora ra. *See par. 318.*
12. Te haápaó maitaí nei au ía fariíhia óutou. *See par. 319.*

### Reading Exercise.

321. Translate these sentences into Tahitian and present them to your teacher for correction.

1. It were well that you write. *See par. 297.*

2. I should walk in order that I might not be taken ill. *See par. 297.*
3. I ought not to write to that person. *See par. 298.*
4. I must not contradict my parents. *See par. 300.*
5. The hole is being dug. *See par. 304.*
6. He is not being held. *See par. 305.*
7. He will be arrested. *See par. 309.*
8. If you arrive before six o'clock your food will not have been cooked. *See par. 312.*
9. When you called the letter was being written. *See par. 315.*
10. He had died at 9 o'clock. *See par. 317.*
11. He had not died at 5 o'clock. *See par. 318.*

### SUBJUNCTIVE MOOD.

#### 322. Present, Future and Past Tenses,--Affirmative form.

...Ia ámuhia vau.      ...that I be eaten, may be eaten, might be eaten.  
*etc.      etc.      etc.      etc.*

#### 323. Present and Future,--Negative form.

...Ia óre au ía ámuhia.      ...that I be not eaten, may not be eaten.  
*etc.      etc.      etc.      etc.*

#### 324. Past Tense,--Negative form.

...Ia óre ïa vau ía ámuhia.      ...that I might not be eaten.  
*etc.      etc.      etc.      etc.*

Colloquially the following form is used, and is unobjectionable:-

...éiaha (ïa) vau ía ámuhia.                      ...*that I be not eaten, may not be eaten, might not be eaten.*  
*etc.        etc.                      etc.        etc.*

325. As above, in the Past Tense the use of the adverb *ïa* is preferable; in the Present and Future it should be omitted.

### CONDITIONAL FORMS.

326. Present Tense,—Affirmative form.

Mai te mea e, te ámuhia nei au...                      *If I am being eaten...*  
*etc.        etc.                      etc.        etc.*

327. Present Tense,—Negative form.

Mai te mea e, áita vau é ámuhia nei...                      *If I am not being eaten...*  
*etc.        etc.                      etc.        etc.*

328. In all other examples given under the Conditional Forms, Active Voice, (See *par.* 276-288.) the addition of *hia* is regular throughout.

### INFINITIVE MOOD.

329. The Infinitive Mood does not exist in Tahitian in the Passive Voice, but is replaced by the Subjunctive, *e.g.* :-

Te tono nei au ia'na í te tama'i ía taparahihia óia í reira.

*I send him to the war to be killed.* [lit.:-...*in order that he be killed*]. (See PRESENT PARTICIPLE).

## IMPERATIVE MOOD.

330. Present Tense,—Affirmative form.

## Singular.

Ia ámuhia vau!	<i>Let me be eaten!</i>
Ia ámuhia óe!	<i>Be eaten!</i>
Ia ámuhia óia!	<i>Let him be eaten!</i>

## Dual.

Ia ámuhia taua!	<i>Let us be eaten!</i>
<i>etc. etc.</i>	<i>etc. etc.</i>

## Plural.

Ia ámuhia tatou!	<i>Let us be eaten!</i>
<i>etc. etc.</i>	<i>etc. etc.</i>

331. The above is simply the Subjunctive Mood, and replaces the missing Affirmative form of the Imperative.

332. Present Tense,—Negative form.

## Singular.

Eiaha roa'tu vau ía ámuhia!	<i>Let me not be eaten!</i>
Eiaha roa'tu óe ía ámuhia!	<i>Be not eaten!</i>
Eiaha roa'tu óia ía ámuhia!	<i>Let him (her) not be eaten!</i>

## Dual.

Eiaha roa'tu taua ía ámuhia!	<i>Let us not be eaten!</i>
<i>etc. etc.</i>	<i>etc. etc.</i>

## Plural.

Eiaha roa'tu tatou ía ámuhia! *Let us not be eaten!*  
*etc. etc. etc. etc.*

333. In the above forms, if the adverbs of emphasis (roa'tu) were omitted, the force of the Imperative would be lost,-

Eiaha vau ía ámuhia, *I should not be eaten, I ought not to be eaten.*  
*etc. etc. etc. etc.*

334. In the Passive Voice, just as in the Active Voice, the simple Future Indicative is used when the command is persuasive, or where directions to be executed later are given. (See definition:- Active Voice, Imperative Mood, Paragraphs 289, 290.)

E ámuhia óe! *You will be eaten!* [Affirmative]  
 Eíta óe é ámuhia! *You will not be eaten!* [Negative]

335. In this form the First Person is necessarily lacking.

336. In the Exhortative forms the addition of *hia* is regular throughout:-

Ia ámuhia vau é maitaí ai, *It were well that I be eaten!* [Affirmative]  
*etc. etc. etc. etc.*

Ia óre au ía ámuhia é maitaí ai, *It were well that I be not eaten.* (Negative)  
*etc. etc. etc. etc.*

## PRESENT PARTICIPLE.

337. A Participle is a form of the verb that may be used either verbally or adjectively. The English Infinitive is commonly expressed in Tahitian by the Present Participle, that is to say, the form which, in Tahitian, approximates the Present Participle, also, in many cases, approximates the Infinitive. In order, therefore, to avoid confusion, we regard *e amu*, to eat, as corresponding most nearly to the English Infinitive, and (*i*) *te amu*, or (*i*) *te amuraa*, eating, to the Present Participle, and the Participial Noun respectively.

338. Corresponding to the English Infinitive.

Te hinaáro nei au í te ámu. *I desire to eat. See par. on when to use é, ía and í te.*

Ua ópua roa óia í te haere. *He has decided to go.*

339. [The student is cautioned against the error of using the Infinitive form, *e haere*, in the last example although it is commonly so used by the younger Tahitians; it is absolutely incorrect, and will not be heard in the speech of the older generations who have preserved the ancient purity of the language].

340 Corresponding to the English Present Participle.

Te faáea noa nei au mai te taió. *I am resting,*  
(at the same time) *reading;*

[mai te taió,- (*originally*:- ma í te taió); *may also be written*:- ma te taió].

## 341. Corresponding to the Participial Noun.

This is formed by adding the suffix *raa* to the verb-root, and adding *te*, the, before the verb:-

Amu, *eat*, [verbal root]; ámuraá, *eating*; te ámuraá, *the act of eating, the place of eating*.

## 343. Corresponding to the Participial Adjective.

This is formed by preceding the Participial Noun by the untranslatable particle *i*.

Haere atura Iesu..í te haápiráá... *Jesus went, teaching...*

E reo no te hoé í te tiáororaá... *The voice of one crying.. [Matt. 1: 3.]*

## PAST PARTICIPLE.

345. The Past Participle, in Tahitian, is nothing but the verbal-root in the Passive Voice, *e.g*:-

Te maá ámuhia é au. *The food eaten by me.*

346. In the above example, *amu* is the verbal-root, and *hia* the Passive Suffix.

## IRREGULAR VERBAL FORMS.

347. Many of the Irregular Verbal Forms found in Tahitian, are not, strictly speaking, verbs at all, but really complex combinations of various parts of speech according to the genius of the language, which cannot be literally translated into English, but which, nevertheless, reveal the nicest shades of meaning and emphasis.



Following are some of the most important:-

### 348. AUXILIARY VERB "to be",-TahitianEquivalents.

With the exception, possibly, of one or two surviving forms, the Auxiliary verb "to be" does not exist in Tahitian. Its place is taken by certain combinations of the Verbal Particles and Adverbs placed before and after the root-form of the verb. Even the little particle ó, which is often regarded as a surviving form of the verb "to be," is probably nothing more than a simple Particle of Affirmation and Emphasis, or Verb Substantive.

349. We may so regard it in the following examples.

Present Tense.

Singular.

O vau te ámu nei. *It is I who am eating.*

O óe te ámu nei. *It is you who is eating.*

O óia te ámu nei. *It is he who is eating.*

Dual.

O taua te ámu nei. *It is we who are eating.*

*etc. etc. etc. etc.*

Plural.

O tatou te ámu nei. *It is we who are eating.*

*etc. etc. etc. etc.*

350. O vau teie. *Here I am.* (Lit.:- This is I).

*etc. etc. etc. etc.*

## Singular.

351. E taáta íno vau. *I am a bad person.* (lit.:-  
A bad person I).

E taáta íno óe. *You are a bad person.*

E taáta íno óia. *He (she) is a bad person.*

(etc., in the Dual and Plural)

352. E mea maitái. *It is good.* (lit.:- *A thing good*).

## Singular.

353. No'ú teie mea. *This thing is mine.*

No óe teie mea. *This thing is yours.*

No'na teie mea. *This thing is his (hers).*

(etc., in the Dual and Plural)

## Singular.

354. E mea rave íno ta'ú. *I do it ill.* (lit.:- *A thing done badly by me*).

E mea rave íno ta óe. *You do it ill.*

E mea rave íno ta'na. *He (she) does it ill.*

(etc., in the Dual and Plural)

## Singular.

355. E mea tiá óre ta'ú raveraá. *I do evil.*  
(lit.:- *A thing wrong my doing*).

E mea tiá óre ta óe raveraá. *You do evil.*

E mea tiá óre ta'na raveraá. *He (she) does ill.*

(etc., in the Dual and Plural)

## Future Tense.

## Singular.

356. Na'ú é ámu. *It is I who shall eat.*  
 Na óe é ámu. *It is you who will eat.*  
 Na'na é ámu. *It is he (she) who will eat.*  
 [etc., in the Dual and Plural]

357. O vai te ámu? *Who will eat?*

In reply:-

O vai te ámu. *It is I who shall eat.*  
*etc. etc. etc. etc.*

## Past Tense.

## Singular.

358. O vai tei ámu. *It was I who ate.*  
 O óe tei ámu. *It was you who ate.*  
 O óia tei ámu. *It was he (she) who ate.*  
 (etc., in the Dual and Plural)

## Singular.

359. E taáta íno vai í reira. *I was a bad person.*  
 E taáta íno óe í reira. *You were a bad person.*  
 E taáta íno óia í reira. *He (she) was a bad person.*

(etc., in the Dual and Plural)

360. The forms given under the paragraphs: 352, 353, 354, and 355, (Present Time) may be all turned into Past Time by the addition of the Adverb of Time *i reira*, then, as indicated here.

361. Before discussing the Auxiliary Verb "to have" and its Equivalents, we shall take up the other irregular forms.

Singular.

362. Ua ámu é na vau. *I have long been eating.*  
*I ate long ago.*  
 Ua ámu é na óe. *You have long been eating.*  
*You ate long ago.*  
 Ua ámu é na óia. *He (she) has long been eating.*  
*He (she) ate long ago.*  
 [etc., in the Dual and Plural]

Singular.

363. E mea maoro roa 'énei to'ú ámuraá. *I ate long ago.*  
 E mea maoro roa 'énei to óe ámuraá. *You ate long ago.*  
 E mea maoro roa 'énei to'na ámuraá. *He (she) ate long ago.*  
 [etc., in the Dual and Plural]

Singular.

364. Ua ámu a'e nei au. *I have already eaten.*  
 Ua ámu a'e nei óe. *You have already eaten.*

Ua ámu a'e nei óia.    *He (she) has already eaten.*

(etc., in the Dual and Plural)

Singular.

365.    I ámu na vau.    *I have just been eating.*  
           I ámu na óe.    *You have just been eating.*  
           I ámu na óia.    *He (she) has just been eating.*

(etc., in the Dual and Plural)

Singular.

366.    No ámu noa mai nei au.    *I have just eaten.*  
           No ámu noa mai nei óe.    *You have just eaten.*  
           No ámu noa mai nei óia.    *He (she) has just eaten.*

(etc., in the Dual and Plural)

367. In answer to the question:- “I nafea te óe ámuraá?”

Singular.

- I teie nei to'ú ámuraá.    *I have just eaten.*  
           I teie nei to'óe ámuraá.    *You have just eaten.*  
           I teie nei to'na ámuraá.    *He (she) has just eaten.*

(etc., in the Dual and Plural)

## Singular.

368. No (te) ámu iho nei au. *I have just eaten.*  
 No (te) ámu iho nei óe. *You have just eaten.*  
 No (te) ámu iho nei óia. *He (she) has just eaten.*

[etc., in the Dual and Plural]

## 369. VOCABULARY.

Most of the words in this vocabulary will be found in Chapter under their proper heading, but are also given here in order to enable the student to understand more perfectly the reading exercises.

Atira,	enough.	no te mea,	because.
no,	because of.	areâ râ,	however, nevertheless.
afea,	when (future).	no reira,	therefore, so.
i nafea,	when (past).	e a ore ra,	or.
i hea,	where (past).	no te aha,	why.
i o,	at the place of.	atira noa'tu,	notwithstanding.
i pihai iho,	by the side of.	ahiri,	had, [Exam. Ahiri oe i tæ mai. Had you come].
i roto,	in, into.		Conj.
teie atu pae o,	on this side of.	mai te mea e,	if.
tera mai pae o,	on the other side	aue!	ah!
	of.	ai!	expression of pain.
mai teie mai â,	from now on.	maniania!	what a noise!
i ropu,	between.	mamu!	shut up! keep still!
i rotopu,	among.	aitoa!	glad of it!
maori râ,	unless, except.	maite maru,	carefully.
noa'tu,	although.	maoro,	long [time].
i nia iho,	upon.	ma te tuutuu ore,	ceaselessly.
i nia a'e,	up over.	e ore roa,	never.
i raro a'e,	underneath.	i te atea ê,	at a distance.
ore,	less, as useless., worth-	no roto mai,	from out of.
	less.		

No pae

370.

## Reading Exercise.

1. Ua tuú ratou í te liona í roto í te áua mamoe ía ámuhia te mau mamoe. *See par. 322.*
2. Ua íritihia te repo no roto mai í to óe mata ía óre óe ía matapohia. *See par. 323.*
3. Mai te mea e, te auhia nei te áhu, éita vau é rave mai i te nira auri. *See par. 326.*
4. Ia ravehia te ohipa. *See par. 330.*
5. Eiaha roa'tu vau ía haápeápeáhia. *See par. 332.*
6. Éita taua é ravehia. *See par. 334, 335.*
7. Ia maítihia tatou, é maitaí ai. *See par. 336.*
8. Ia óre tatou ía hamani-íno-hia é maitaí ai. *See par. 336.*
9. Te mana'ó nei óia í te haápií. *See par. 337, 338.*
10. Te faároó nei au mai te óaóa. *See par. 340.*
11. Ia haere ana'e tatou í te tamaáraá é tia'i. *See par. 341.*
12. O vai te tamaá nei?
13. O vau te tamaá nei. *See par. 348, 349.*
14. O vai teie nei taáta? O Ioane teie nei taáta. *See par. 350.*
15. E mea rave maitaí ta'ú. *See par. 354.*

371.

## Reading Exercise.

1. He unlocked the door that it might be opened. *See par. 322.*
2. He took a bath so that the dirt might be washed off. *See par. 322.*

3. If the pig is now being killed we shall soon have some fresh pork. *See par. 326.*
4. If the pig is now being killed it will be dark before we eat. *See par. 327.*
5. Let the food be blessed. *See par. 330.*
6. Let not the blessing of the food be neglected. *See par. 332, 333.*
7. You will be condemned. *See par. 334, 335.*
8. I am learning to read.
9. He desires to write. *See par. 337, 338.*
10. They are walking and at the same time reading. *See par. 340.*
11. Let us go to the banquet. *See par. 341.*
12. The house that was built by me. *See par. 345.*
13. Who will drive the automobile?
14. It is I who shall drive the automobile. *See par. 348, 349.*
15. Who is this man? This is John. *See par. 350.*
16. You are a good girl. *See par. 351.*
17. I do my work well. *See par. 354.*
18. Who was it that ate. *See par. 358.*
19. I arrived long ago. *See par. 363.*
20. I have just dined. *See par. 366.*

### 372. AUXILIARY VERB "to have,"

#### Tahitian Equivalents.

As in the case of the Auxiliary Verb "to be," the Tahitian language lacks any exact equivalents for the English Auxiliary Verb "to have." It is usually ex-



pressed by putting the thing possessed in the Nominative Case, and the possessor in the Possessive Case; that is, after one of the two following prepositions denoting possession:- *to* or *ta*. [For the distinction between them see the Chapter on Prepositions, paragraph     ].

373. Only *ta* or *to* are now correctly used in the sense of “*to have*,” in the Bible *a* and *o*, when combined with the Personal Pronouns to form the Possessive Pronouns *a’ú* and *o’ú*, are often found in negative constructions; these forms might still be used in religious diction, and, although correct and elegant, would appear pedantic in daily conversation.

374. The prepositions *na* and *no* can never be used in the sense of “*to have*.” They often, however, mean *for* and *belonging to*, but the distinctions are clear and should be noted carefully, for example:-

Na vai teie uati? *To whom does this watch belong?*

O ta vai te uati? *Who has a watch?*

No vai teie tamaiti? *To whom does this child belong?*

E tamaiti to’ú. *I have a son.* (If born to me).

E tamaiti ta’ú. *I have a son.* (If a feeding son).

375. Present Tense.

Singular.

E faraoa ta’ú. *I have bread.*

E faraoa ta óe. *You have bread.*

E faraoa ta’na. *He (she) has bread.*

[etc., in the Dual and Plural]

376. E aroaro to te piha. *The room has a ceiling.*

*As in this example, all common nouns are preceded by the article te.*

377. The same form may be used in the Past or Future in connection with an adverb of time:-

E faraoa ta'ú í nanahi. *I had bread yesterday.*

E faraoa ta'ú ánanahi. *I shall have bread tomorrow.*

378. Other ways of expressing "to have" are the following:-

#### Singular.

Tei ia'ú nei te faraoa. *I have the bread.*

Tei ia óe na te faraoa. *You have the bread.*

Tei ia'na ra te faraoa. *He (she) has the bread.*

#### Dual.

Tei ia taua nei te faraoa. *You and I have the bread.*

Tei ia maua nei te faraoa. *He (she) and I have the bread.*

Tei ia órua na te faraoa. *You have the bread.*

Tei ia raua ra te faraoa. *They have the bread.*

#### Plural.

Tei ia tatou nei te faraoa. *You and I have the bread.*

Tei ia matou nei te faraoa. *They and I have the bread.*

Tei ia óutou na te faraoa. *You have the bread.*

Tei ia ratou ra te faraoa. *They have the bread.*

379. Also, in Past Time, with *nei*, *na*, and *ra*, in the 1st, 2nd, and 3rd Persons respectively:-

### Singular.

Ia'ú nei te faraoa. *I had the bread.*

Ia óe na te faraoa. *You had the bread.*

Ia'na ra te faraoa. *He (she) had the bread.*

[etc., in the Dual and Plural]

380. Following are some sentences exemplifying the above uses:-

E pereue to óe. *You have a coat.*

Tei ia'na ta'ú buka. *He has my book.*

E puaáhorofenua ta Ioane. *John has a horse.*

Tei to óe metua tane te buka á to'ú tuahine.

*Your father has my sister's book: [Lit.:- Is at your father's the book of my sister].*

Ia óe na ta'ú peni. *You had my pen.*

Ananahi atu é faraoa ta óe. *You will have some bread the day after tomorrow: [More elegant, however, would be:- Ananahi atu ta óe faraoa é roaá atu ai].*

When two or more nouns are the object of the verb *to have*, all but the first are introduced by the Article *te*:-

E piri pou é te tiaá to Ioane. *John has pants and shoes.*

E piri pou é te buka ta Ioane. *John has pants and a book.*

E buka é te piri pou to Ioane. *John has a book and pants.*

382. If there are more than two objects, it is preferable to place the possessor immediately after the first of its objects:-

E piri pou to Ioane, é te tiaá, é te buka'toá.  
*John has pants, shoes, and a book also.*

383. In the Interrogative Form, the use of the Interrogative Adverb *anei* is regular, but, as with all verbs, it may be dispensed with by giving a rising inflection to the voice.

E taro anei ta órua? *Have you taro?*

E teina anei to Taratone? *Has Clawson a younger brother?*

Tei ia ratou anei ta'ú papaíraá? *Have they my notes?*

O to vai te piha taáta? *Who has a coffin?*

O ta vai te áfata? *Who has a box?*

E puaáhorofenua ta vai, é te pereó'toá? *Who has a horse and a wagon also?*

E vahine anei ta órua ó Farani, é te tamarií átoá anei? *Have you and Frank wives and children?*

E nãñã mamoe anei ta Iakoba raua ó Toma? *Have Jacob and Thomas a flock of sheep?*

384. The use of the Negative Form will be indicated by the following examples:-

Aita ta'na é peni. *He has not a pen.*

Aita ta tatou é miti? *Have we no salt?*

Aita ta Eph Kelly é mohina? *Has not Eph Kelly a bottle?*

Aita ta taua é hoa. *We have no friend.*

Aita ta raua é peúe é te ááti. *They have neither a mat nor native cloth.*

385. The use of the Negative Interrogative will be indicated by the following examples;-

Aita 'nei (áita anei) ta maua é raóro? *Have not he (she) and I a turkey?*

Aita 'nei ta Ioane é tipí pute? *Has not John a pocket knife?*

O vai te ére í te Buka á Moromona? *Who has not a Book of Mormon?*

Aita 'nei ta raua ó Toma é fenua? *Have not he and Thomas a piece of land?*

Aita 'nei ta'ú painapo ia'na ra? *Has he not my pineapple?*

Tei to óe metua tane anei te veá á to'ú tuahine? *Has not your father my sister's mail?*

386. One of the commonest and worst Tahitian vulgarisms is the inversion of the subject and object in all the above sentences, *e.g.* :-

Aita é peni ta'na? [wrong]

Aita ta'na é peni? [right]

Aita é mohina ta Eph Kelly? [wrong]

Aita ta Eph Kelly é mohina? [right]

### E VAI, "to exist."

387. The Tahitian verb *vai*, exist, be, be in place, - should not be confused with the English Auxiliary verb, *to be*, which has no exact equivalent in Tahitian. *Vai* is conjugated regularly throughout.

Te vai ra to'ú fare í Papeéte. *My house is in Papeete, exists in Papeete.*

Te vai nei te Atua. *God exists.*

### THE VERBAL PARTICLES.

388. In Tahitian the following words, participles, or adverbs, by their arrangement with respect to the verb-root modified, determine all the tenses and moods of the language. The conjugations already given will help to make their usage clear, but only a long and close acquaintance with the language, as it is spoken and written, will enable the student to use them with accuracy. The shades of meaning that may be obtained by different combinations are almost limitless.

#### A.

389. (1) *Denotes continuance of the action.*  
 (2) *Repetition.*  
 (3) *The Imperative Mood.*  
 (4) *Translates the conjunction- "lest."*

- (5) *Followed by the verb and the Verbal Directive, "ai," translates "while," or as the English construction:- ".ing," i.e., "on coming," "on falling," etc.*
- (6) *Past Time with Adverbs of Negation.*
- (7) *Future Time with certain Adverbs of Time.*
- (8) *Past Time before the Numerical Adjectives in counting.*
- (9) *After 'mau' with the Subjunctive, translates 'must'.*

390. Each number of the following examples corresponds to a number above.

Examples:-

1. Te parau noa nei â óia. *He still speaks.*
2. A rave â. *Take more, again.*
3. A haere! *Go!*
4. A haere maite, á topa. *Go circumspectly, lest you fall.*
5. Te mataú noa ra matou, á pou mai ai. *We feared greatly, on descending, (while descending).*
6. Aita [á ita ], etc. *No, not.*
7. Afea, [á fea ], *when will.* Ananahi (á nana-hi), *tomorrow.*
8. A toru, á maha, etc. *Three (already); four (already), etc , etc.*
9. Ia rave mau â. *Must do.*

## A I-

391. A Verbal Directive, and Particle of Specification and Emphasis. [For other uses see:- ADVERBS and CONJUNCTIONS, Paragraph ].

A haere í te fare é tamaá. *Go to the house to eat.*

A haere í te fare tamaá 'i. *Go to the house to eat THERE; (directs attention to the Place of the eating.)*

No reira, hoí mai nei au. *So I returned.* [Narrative form].

No reira vau í hoí mai ai. *Therefore I DID return.* [Emphatic form; directs attention to the Cause or Reason].

A haere é hióhió. *Go and look.*

A haere í te mouá ra é hióhió ai. *Go to the mountain for the purpose of seeing THERE.*

*etc. etc.*

*etc. etc.*

## A'E-

392. As a strictly Verbal Particle, 'a'e' occurs only in the following constructions and indicates Future Time; it is probably idiomatic:-

No parahirahi a'e au ío óutou na. *Yet for a little while am I with you.* (Lit.:- Just-sit-from-time-to-time I a little longer with you).

No vaivai a'e au, etc. *I will remain a little longer, etc.*

Oi vai a'e te ao. *While it is still day.*



393. As an Adverb of Place, indicates a position a little away, to one side, at some slight distance, generally in the sight of, or in the near vicinity of the Speaker.

A faáatea rii a'e. *Go a little away.*

### A'ERA-

394. As an Adverb of Place and Time translates "soon after," "a little after," "a little off, away, to one side," etc., as "a'e."

Ite a'era. *Soon after he knew; then he knew.*

Te faáea a'e ra óia. *He is resting just over there, (in sight).*

### ATU-

395. Adverb of Direction; indicates direction mentioned or implied away from the Speaker, or towards the Person Spoken To.

A haere atu! *Go away!*

Te taora atu nei au í te ánani. *I am throwing the orange towards you.*

### ATURA-

396. Adverb of Direction, as ATU; also, Adverb of Time:- "*Thereafter.*"

Haere atura. *Thereafter (he) went.*

Te haere atu ra ratou. *They are going away.*

## E-

397. (1) *As an Adverb, translates:- Different, Strange, Distant, Away, etc.*  
 (2) *Denotes the Imperative when expressed persuasively, or when giving directions.*  
 (3) *Denotes Duration or Lapse of Time.*  
 (4) *Denotes the Future Tense.*  
 (5) *Denotes the Present Tense in certain constructions.*  
 (6) *Denotes the Past Tense in at least one construction.*  
 (7) *Denotes the Present Tense before Numerical Adjectives.*  
 (8) *Translates the Indefinite Article, 'a.'*  
 (9) *In certain localities commonly, but incorrectly, substitutes for 'te'.*

## 398. Examples:-

1. E taáta é roa. *A strange person.*  
 Ua parau ratou í te parau êê. *They spoke in different tongues.*  
 Ua parauhia teie í te ánotau é roa. *This was spoken in the time of long ago.*
2. [See IMPERATIVE MOOD, Paragraph ].
3. Ua taió é na vau. *I have long been reading.*  
 Ua reva é na vau. *I departed long ago.*
4. E haere au. *I shall go.*
5. Aita vau é ámu nei. *I am not now eating.*
6. Aita ia vau é ámu ra. *I was not then eating.*

7. E piti, é toru, etc. *Two, three, etc.*  
 8. E taáta, é puaáhorofenua. *A person, a horse, etc.*

## I-

399. Denotes Past Time (1) *When the verb is preceded by the Subject or Object.*
- |    |    |   |
|----|----|---|
| do | do | (2) <i>In Relative Clauses.</i>   |
| do | do | (3) <i>In all Negative Constructions, except with Intransitive verbs, where it is either Past or Present, as the case may be.</i> |
| do | do | (4) <i>When the verb is preceded by the qualifying circumstances of the action.</i>   |
| do | do | (5) <i>In the following constructions:-</i>   |
|    |    | I haere au; í haere<br>na vau, etc.   |
| do | do | (6) <i>After 'óre;' and before Adverbs of Time, Place, Interrogation, and Manner.</i>   |
|    |    | (7) <i>As an untranslatable Particle introduces the Objective Case of common nouns.</i>   |

400. 1. Te óhipa ta'na írave. *The work which he did.*
2. Te taáta tei [te i] haere. *The person who went.*
3. Aita vau í topa. *I did not fall.*  
 Aita vau í mauruuru. *I was not satisfied.*  
*I am not satisfied.*
4. Aita vau í auhia. *I was not liked.* *I am not liked.*
4. No reira óe í ámu ai. *Therefore you ate.*  
 Na fea ra óe í tae mai ai? *How did you arrive here?*
5. I mareva iho nei óia. *He has just this moment passed by.*
6. Te tumu í óre ai au í faátia. *The reason why I did not give permission.*  
 I na fea óe í tapae mai ai? *When did you dock?*  
 Í hēa óe í faáeā ai? *Where did you stay?*  
 Nafea ra raua í hamani ai i te reira? *How did they make that?*
7. Ua taúe au í te ófaí. *I tossed the stone.*

## IA-

401. Introduces the Subjunctive Mood [*which see*]. It translates, in this sense, the English words:- 'that, in order that,' :-

Ua hinaáro óia ía haere mai au. *He desired that I come.*

'*Ia*' also means *when, if, until*, etc., and will be discussed under the proper headings, as:- *Conjunctions, Adverbs, etc.*

### IHO, IHORA-

402. Place the time immediately before or after the time or action referred to:-

Ua tamaá óia, reva ihora. *He dined, and immediately departed.*

No te haere noa iho nei óia. *He has just this moment left.*

### MAI-

403. Adverb of Direction; indicates Direction, mentioned or implied, towards the Speaker:-

Te haere mai ra óia. *He is coming towards me.*

'*Mai*' is idiomatic in the following construction:-

Mai haere ana'e! *Come! let us all go together!*

'*Mai*' may be used instead of '*oi*' ( which See, Paragraph ) in certain constructions.

### MAIRA-

404. Adverb of Direction, as '*mai*;' also Adverb of Time, as '*atura*,' but inferring a direction or tendency, mentioned or implied, towards the Speaker or, as between 3rd Persons, the one in our sympathies:

Te taora maira órua í te ófafaí. *You two are throwing stones this way.*

Parau maira óia. *Thereafter he spoke (towards the narrator).*

### NO-

405. Places the Time of the action shortly before or [rarely] after the time of the action referred to, and precedes the verb-root, unlike 'iho' which follows it:-

No tae noa mai nei au. *I have just arrived.*

No vaivai a'e au. *I shall remain a little longer.*

Ia haere au í reira ra, no oti a'e nei to'ú fare í te faátiá. *When I shall have gone there, my house will just have been completed.*

### NEI-

406. Translates 'here' or 'now,' depending on whether the reference is to Place or Time:-

Te parau nei au. *I speak now, am now speaking, etc.*

Aita vau é taió nei. *I am not reading here.*

### NA-

407. As an Adverb of Place denotes the immediate vicinity of the Person Spoken To; as an Adverb of Time, is most nearly approximated by 'just' :-

Te ámu na óe. *You are eating there (where you are).*

I ámu na vau. *I have just been eating.*

'Na' is also a Preposition, Numerical Adjective, etc., and as such will be discussed later.

## OI-

408. Is a combination of the Verbal Particle 'í' and the Prefix 'ó'. This prefix corresponds to the English suffix '-ish' and translates:- 'almost.'

Hinahina, <i>Gray.</i>	Reáreá, <i>Yellow.</i>
Ohinahina, <i>Grayish,</i> <i>almost gray.</i>	Oreáreá, <i>Yellowish,</i> <i>almost Yellow.</i>

I topa vau. *I fell. .*

Oi topa vau. *Almost I fell, I nearly fell.*

'Oi' also corresponds to 'while' in certain constructions, as;-

Oi vai a'e te ao. *While it is still-day.*

A parau atu na óe ia'na, ói parahi mai â óia.

*Speak to him while he is still there.*

'Mai' may be used for 'oi' in these two examples.

## RA-

409. (1) *As a Verbal Particle, preceded by 'te' and the verb-root, denotes the Imperfect tense.*

(2) *As an Adverb of Time translates 'then' in the Past and Future.*

(3) *As an Adverb of Place translates 'there,' when the Third Person is at some distance from both the First and Second Persons.*

- (4) *In the Imperfect Tense takes the place of the conjunction 'while.'*
- (5) *Combines with 'mai,' 'a'e,' 'iho,' 'atu,' to form Adverbs of Time and Direction.*

410. Examples:-

1. Te ámu ra óia. *He was eating.*
2. Ia'ú í rave ra. *When I did (then).*  
Ia rave ra vau. *When I do (then).*
3. Te ámu ra óia. *He is eating there.*
4. Te ámu ra óia, te taóto ra vau. *While he was eating I was sleeping.*
5. Maira, *towards the speaker, etc.*

TE-

411. (1) *The Particle 'te' followed by the verb-root and the Adverb 'nei' determines the Present Indicative,- 'Te ámu nei au,' etc.*
- (2) *As a Relative Pronoun, precedes the verb in the Present and Future, and combines with the Personal Pronouns.*
- (3) *Combines with the Objective Particle 'i' and the verb-root, forming the Present Participle, and the Participial Adjective.*
- (4) *Translates the Definite Article 'the.'*
- (5) *Denotes the Present Tense before Adverbs of Place, Interrogative Adjectives, and Pronouns, and before the*



*Preposition 'í,' at, and in this form is often idiomatic for the Tahitian equivalent of "to have," but only when followed by a common noun, or the names of cities, countries, etc.*

*[If followed by a proper noun other than the name of a city or country, it combines with te forming tei].*

412. Examples:-

1. Te ámu nei au. *I am eating.*
2. O vau te parau nei. *It is I who am speaking.*  
O vau te parau. *It is I who shall speak.*  
Te vahine ta'ú i faáipoipo. *The woman whom I married.*  
Te fare ta'na í faátiá. *The house which he built.*

*[Ta'ú and ta'na, etc., may be considered as contradictions of te a'ú, and of te a'na, 'which by me,' and 'which by him,' etc].*

3. Te hinaáro nei au í te haere. *I desire to go.*  
[lit.:- *the going*].
4. Te taáta, te úri. *The person, the dog.*

413. [Note:- *Te* as a Verbal Particle, and *te* as the Definite Article, are not the same word, and are even pronounced differently, the article being pronounced *short*, and the particle *long*:- (See par. )

- Te tapeá nei au. *I am holding.*  
A hoí í tē fare. *Return to the house.*

414. In the Participial forms *te* is probably the Article].

(5) Te i hea óia? *Where is he?* (Now commonly written:- Tei hea óia?)

Te í te fare. (*He is*) *at the house.* [Tei te fare].

Te aha? *What is?* No te aha? *Why?*

Te í te úri ta'na maá. *The dog has his food.* [Commonly written:- Tei te úri].

### TEI-

415. (1) *As a Relative Pronoun precedes the verb in the Past Tense.*

(2) *Is idiomatic for the Tahitian equivalent of "to have," when followed by a Personal Pronoun or Proper Noun other than the name of a city, country, etc.*

1. O vau tei parau. *It is I who spake.*

2. Te ia'ú nei te faraoa. *I have bread.*  
etc. etc. etc. etc.

### UA-

416. Denotes:-

(1) *Completed action with reference to Past or Future Time.*

(2) *Acquired qualities.*

(3) *In the Present Tense indicates that a State of Being exists.*

- (4) *In the Future Perfect Tense indicates that the action will exist or take place with particular reference to some act, or circumstance mentioned or implied.*

Note. [*Ua* cannot be used in a negative sentence. Preceding an adjective it indicates acquired qualities, and often strongly implies the former absence of the quality. Contrary to 'i', which is usually preceded by the Subject, *ua* is usually followed by it. There are, however, certain exceptions to this rule].

417. Examples:

1. *Ua reva matou. We departed. We have departed.*

*Ua haúne au í to'ú taupoó. I have woven my hat.*

*Ia tae mai óe ra, ua oti ê na to'ú fare í te faá-tiá. When you shall have arrived, my house will long have been finished.*

2. *Ua poria óia. He has become fat.*

*E mea poria óia. He is fat.*

3. *Ua mauruuru matou. We are satisfied.*

*Ua paremo óia. He is drowned.*

*Ua íte au. I know.*

*Ua maitaí ïa. It has become good.*

*E mea maitaí ïa. It is good.*

4. *I te hora óe é tae mai ai, ua taóto ïa vau.*

*At the hour of your arrival, I shall be asleep:*

{lit.:- I shall have fallen asleep}.

Te aau teitei, nounou tao'a, te tahitohitoraa,	the ambition. covetousness. the backbiting, slandering.	te feruriraa, te hoê ravea,	the pondering, reflection. the means, the way.
te riri, te fiu o te aau,	the anger. the discouragement.	te mauuii, te mamae,	the pain, the hurt. the pain or an- guish of body.
fiu, te haumani,	weary, restless, uneasy. the weariness, the languor.	te rumaruma, te taiâ,	the gloom, dusk, sullenness. the hesitation, the fear.
te roo ino, e aau ino, te aau etaeta,	the bad reputa- tion. an evil heart. the hard heart- edness.	te aveia, te faahemaraa,	the compass, the guide. the temptation, deception.
nevaneva, te aau arofa ore, te here,	changeable, unsettled. the ingratitude. the love, the affection.	te hi'o fenua, te pîpî, te hohoa,	the field glass. the student, the pupil. the model, copy, likeness.
te mana'o afaro, te aroviri, te tiatuiraa,	good sense, honesty. the hero. the confidence, the hope.	te auraro, te taata ravaai, te auri patia i'a,	the submission. the fisherman. the fish har- poon.
te itoito, te tuu ore, te hanahana,	the diligence. the firmness. the splendor, glory.	te upea, te hoê puhi, te tohora, te ma'o,	the fish net. an eel. the whale. the shark.
te aau haehaa,	humbleness, meekness.	te oura pape, te oura miti,	the shrimp. the lobster.

Translate these sentences into English and present them to your teacher for correction.

1. Na vai teie nei buka? *See par. 374.*
2. No vai teie nei fare? *See par. 374.*  
O ta vai te peni? *See par. 374.*
3. E pape ta óe. E umara anei ta órua? *See par. 375.*
4. E faraoa ta'ú í nanahi atu, é í teie nei mahana râ, áita ta'ú é faraoa. *See par. 377.*
5. Te ia vai te moni?
6. Te ia'ú te moni. *See par. 378.*
7. Aita ta'ú é maá. *See par. 386.*
8. Te vai nei te maitái í roto ia'na. *See par. 387.*
9. Te vai nei â te maá.
10. A haere â.
11. A faáea óe í ô nei. *See par. 389, 390.*
12. Ua haere óia í te óire tamaá'i. *See par. 391.*
13. Teiheia ta'ú peni taira?
14. Te vai nei ia í niá a'e í to óe taupoó. *See par. 393.*
15. Ua haere maira óia í te fare, ite a'era í te hohoá ó to'na metua vahine í pohe ra, oto ihora. *See par. 394.*

420.

## Reading Exercise.

Translate the following into Tahitian and present them to your teacher for correction.

1. Work while the day lasts. *See par. 392.*
2. I give to you. *See par. 392.*
3. He came to the store, took his package, and went away. *See par. 396.*
4. That is a different person. *See par. 397, 398.*
5. That is the house which I bought. *See par. 399.*
6. He requested that I tell him the law. *See par. 401.*
7. He spoke to us and immediately left. *See par. 402.*
8. I have just eaten.
9. He has just arrived from the islands. *See par. 405.*
10. I am sitting here.
11. I am now dining. *See par. 406.*
12. You are working there. *See par. 407.*
13. I almost left for Moorea,
14. I almost caught a fish. *See par. 408.*
15. I am holding the dog. *See par. 414.*
16. Bring me the knife. *See par. 414.*

## VERBAL PREFIXES.

421. The principal Verbal Prefixes are:- *faa*, and *haa*. They are the so-called Causatives, and have the power of transforming any verb into its corresponding causative form. When so transformed, they are conjugated throughout as any active verb, in both the Active and Passive Voices. They are seldom neuter, and must not be confused with root-forms that begin with *faa* or *haa*, such as:- *faaea*, to stop; *haama*, to be ashamed.

422. Both forms are used interchangeably, but in certain cases custom has given the preference to one or the other, as the case may be, often varying in different localities.

423. It would seem to be impossible to try to form rules covering these preferences, as the exceptions would almost equal the regular forms.

424. In some cases both forms are used, but with slightly different meanings.

425. Nouns and adjectives, as well as verbs, may often be turned into causative verbs by these two prefixes.

Te taóto nei óia. *He is sleeping.*

Te faátaóto nei au ia'na. *I cause him to sleep.*

Ua taióhia teie buka. *This book has been read.*

Ua faátaióhia teie buka. *This book was caused to be read.*

E mea rahi, a *large thing, many.*

Ua faárahí au í te mau mea. *I made large (increased) the things.*

E ámu, *to eat.*

E faáámu, *to cause to eat, to feed.*

Mamae, *pain.*

Haámamae, *to cause pain.*

Pohe roa, *dead.*

Haápohe, *to cause death, to kill.*

426. Nearly all causative verbs which are Neuter mark personal actions or dispositions, and will usually be found to be combined with an adjective.

427. TA.—The only other Verbal Prefix which occurs sufficiently often to require consideration, is the prefix *ta*, which is, however, more often found prefixed to nouns than to verbs. It confers upon the word modified the signification, personal to the subject, of *using* an object or instrument, or, if an adjective, of *making* or *causing* the quality indicated by the adjective, - of producing an effect, - of operating with or upon.

Taura, *cord.*

Tataura, *to use cord, tie.*

Menemene, *round.*

Tamenemene, *make round.*

Huri, *turn, roll over.*

Tahuri, *to turn upside down.*

Maá, *food.*

Tamaá, *to use food, dine.*



Miti, *salt.*Paó, *dirty.*Tamiti, *to salt.*Tapaó, *to make dirty,  
to mark.*

## VERBAL SUFFIXES.

428. The principal Verbal Suffix, *raa*, has already been mentioned. It may be called the Substantive Suffix, as it transforms any verb or adjective into a noun or substantive.

429. A few words only take the similar suffix, *á*; some take both, in which case there is usually a difference in the definition. The most important are the following:-

Hopoi, *carry.*Haere, *go. way* |.Hopoiá, *thing carried.*Haereá, *journey,*Hopoiráá, *(the) carrying.*Haereraá, *journey,  
(the) journeying.*Rave, *do, take.*Raveá, *means, way to accomplish anything, ability to accomplish.*Raveraá, *manner of doing, method of doing, (the) doing, etc.*Ite, *know.*Ite, *knowledge, [The final 'a' has been dropped].*Iteráá, *(the) knowing; [Used principally in Participial constructions].*

430. In the Bible the word *haerea* seems to be used much as the word *haereraa*, that is, as a simple trip or journey.

431. In modern times there is a distinction.

*Haereraa* is the form now used to indicate the simple voyage or journey, whereas *haerea* would mean rather one's own course of action, his way of doing, acting, or thinking, etc.

"*Never mind me, go your own way,*" would require *haerea*; whereas:- "*He went on a voyage to California,*" would indicate the use of *haereraa*, thus:-

Eiaha é peápeá ía'ú, á haere í to óe iho haereá.

*Never mind me, go your own way.*

Ua haere atu óia í te hoê haereraá. *He went upon a journey.*

432. The Passive Suffixes are *hia* and *a*. The former is the regular Passive Suffix, and transforms all active into passive verbs. It is universally used, and is regular in all conjugations.

433. The suffix *a* is almost obsolete except in very rare instances, and in the two common forms:- *itea*, found, made known, and:- *ravea*, taken. When written *itehia* the meaning changes and becomes: recognized, acknowledged.

434. It is a common vulgarism to combine the two, as:- *iteahia*.

E taúe, *to toss.*

E faáoti, *to finish.*

Taúehia, *tossed.*

Faáotihia, *finished.*

Ite, *know.*

Rave, *do, take.*

Itehia, *recognized,*

Ravehia, *done.*

*acknowledged.*

Raveá, *taken.*

Itea, *known, found.*

435. *RULES for the combination of the suffixes "RAA" and "HIA" with the verb, noun, adjective and adverb.*

436. The suffixes "raa" and "hia" used with the verb without any intermediate word become a part of the verb; as:-

Faáíteraá, haápaóraá, hi'oraá, hi'ohia, haápaóhia, faáítehia.

437. (2) Used with an intermediate word it is connected with a hyphen; as:-

Faátaá-ê-hia, píi-hua-hia, hinaáro-átoá-hia, faáhuru-ê-raá, hamani-maitái-raá.

438. (3) Used both together, without any intermediate word, "raa" precedes and "hia" follows, and the whole three become one word; as:-

Faáíteraáhia, raveraáhia, hamaniraáhia, faásatauroraáhia.

439. (4) Used together, with an intermediate word, the hyphens are introduced throughout; as:-

Oóti-atoá-raá-hia. (Joel 1:16). Hamani-maitái-raá-hia, píi-hua-raá-hia.

440. N.B. When "ra" means "but" (conjunction), it carries the circumflex accent: otherwise, as an adverb of time or position, it is without any accent mark.

## REDUPLICATION.

441. Reduplication indicates either (1) *Number* [in the Dual], or (2) *Repetition* [in the Plural]; the former has been discussed already. A few words showing Repetition will be given here.

442. As has been stated, the *Dual Number* is indicated when the reduplication falls on the first syllable, or the first syllable of the verb-root, and *Repetition*, when the reduplication falls on any other syllable or syllables.

443. In the first examples following the *Reduplication* indicates *Number*, and it will be noted that the reduplication falls on the first syllable:-

Horo, <i>run</i> .	Hohoro, <i>run</i> , (two).
Hoó, <i>barter</i> .	Hohoó, <i>barter</i> , (two).
Pou, <i>descend</i> .	Popou, <i>descend</i> , (two).
Pohe, <i>die</i> .	Popohe, <i>die</i> , (two).
Reva, <i>depart</i> .	Rereva, <i>depart</i> , (two).

444. [Note:- If the reduplication indicates the Dual of a verb to which one of the prefixes has been added, the reduplication falls upon the first syllable of the root-form, that is, after the prefix:- *pao*, be dirty [root-form]; *ta-pao*, make dirty, mark; *ta-papao*, mark (two)].

445. In the following quotation the Bible rendering would be improved and rendered more idiomatic as follows:-

E hahāere mai taua é taóoto é tauú tuahine e.  
*Come, let us sleep together, my sister.*

instead of the actual rendering:-

E haere mai taua é taóoto é tauú tuahine e.

446. In the following examples the reduplication denotes Repetition:-

Amuí, *associate.*

Amuímuí, *associate repeatedly, little by little.*

Apoó, *assemble.*

Apoópoó, *assemble* " or " " "

Aroha, *compassionate.*

Aroharoha, *compassionate* "

Faároó, *listen.*

Faároóroó, *hear repeated discourses.*

Faáíte, *tell, show.*

Faáíteíte, *show, tell repeated, little by little.*

Faátiá, *to relate, narrate.*

Faátiátiá, *narrate repeatedly, little by little.*

Fanaó, *to yearn.*

Fanaónaó, *yearn repeatedly, continually.*

Feruri, *reflect, consider.*

Feruriruri, *to do so repeatedly.*

Haápií, *learn.*

Haápiípií, *learn repeatedly, little by little.*

Haávare, *to lie.*

Haávarevare, *tell lies repeatedly.*

Hió, *look.*

Hióhió, *look repeatedly, act the spy.*

Hoe, *paddle.*

Hoehoe, *paddle repeatedly, back and forth.*

Hopoi, *carry.*

Hopohopoi, *carry repeatedly, back and forth.*

Horoi, *wash.*

Horohoroi, *wash repeatedly.*

Huti, *pluck.*

Hutihuti, *pluck repeatedly.*

Mahemo, *slip off.*

Mahemohemo, *slip off repeatedly.*

Matara, *become detached, untied.*

Mataratara, *do so repeatedly.*

Manaó, *think.*

Manaónaó, *think of with anxiety, concern.*

Ofati, *break, snap.*

Ofatifati, *break, snap repeatedly.*

Oóti, *cut.*

Otióti, *cut repeatedly.*

Opani, *close.*

Opanipani, *close repeatedly.*

Parau, *speak*.

Paraparau, *speak repeatedly, converse*.

Parahi, *sit, dwell*.

Parahirahi *dwell repeatedly, for a little while*.

Patia, *thrust, pierce*.

Patiatia, " " *repeatedly*

Reva, *depart*.

Revareva, *depart repeatedly*.

Rave, *do, take*.

Raverave, *take in hand repeatedly, nurse*.

Tapaó, *mark*.

Tapaópaó, *mark repeatedly*.

Ui, *question, interrogate*.

Uiui, *do so repeatedly*.

Utaru, *dig*.

Utarutaru, *dig repeatedly*.

Vaiiho, *leave*.

Vaiihoiho, *leave repeatedly*.

## INTERROGATIVE FORMS.

447. All Interrogative Forms are expressed in one of two ways:—(1) They are identical with the corresponding Affirmative forms, being distinguished only by a questioning or rising inflection given to the voice; or (2) They are determined by the addition of the Interrogative Adverb *anei*.

448. 'Anei' follows the verb and its qualifying adverbs, also the verbal particles of tense; when the

verb is understood or implied it follows the Subject and its qualifying adjectives; in juxtaposition with *ia*, then, it precedes *ia*; it follows the negative adverbs, *aita*, *eita*, *e ere*, *aore*, and their qualifying adverbs; at the beginning of a phrase commencing with an adverb of Time or Place, it follows directly after; it follows the Substantive Particle, *raa*.

Te haere maite noa nei anei óe? *Are you going carefully?*

Te haere nei anei óe? *Are you going?*

Aita roa 'nei óe í hinaáro? *Do you not want at all?*

Aita 'nei óe í hinaáro? *Do you not want, desire?*

E haere anei ia óe? *Will you go then?*

E taáta maitái anei óia? *Is he a good person?*

Eíta 'nei ia raua é haere? *Will they not go then?*

I reira 'nei to'na taeraá mai? *Was it there that he arrived?*

#### 449. VOCABULARY.

Te taáta tao'a rahi, *The wealthy man.*

Te tao'a rahi, *The wealth.*

Te taáta hoó tao'a, *The merchant.*

Te fare toa, *The store.*

Te mau tao'a, *The merchandise.*

Te moni piriraá, *The earnest money.*

Te hoó-mâmâ-raá, *The bargain.*

Te hoó-teiaha-raá, *The high price.*



Te áitarahu, *the debtor.*

Te parau faáau, *the contract.*

Te moui ápî, *the interest, profit.*

Te áufauraá, *the payment.*

Te tarahu, *the debt.*

Te faátomoraá pahi, *the loading of the ship.*

Te puóhu, *the package.*

Te ánave, *the string, cord.*

Te faáutáraá ó te tao'a, *the transportation of*  
[*merchandise.*

Te fare hoóraá moui, *the bank.*

Te áfata moui, *the money chest.*

Te moui pãrau, *the paper money, greenbacks.*

Te moui piru, *the gold money.*

Te moui ário, *the silver money.*

Te moui Farani, *the French money*

Te moui manu, *the Chilian money.*

Te fare pufa, *the copra house.*

Te fare raveraá óhipa, *the work shop.*

Te fare tamaáraá, *the Restaurant.*

### Reading Exercise.

#### Te Manu Parau Taáta.

450. Í te hoê ánotau tahito te vai ra te hoê taáta faáápu. E taáta ááu marú hoí ó taua taáta faáápu ra. Ua tupu ihora to'na here í te hoê manu parau taáta, tapu a'era í te arero ó taua manu parau taáta ra, haápií ihora ia'na í te parau í te parau Farani, topa atura í te i'oa ó Kivi í nia í taua manu parau taáta ra. Aita râ í noaá í taua manu parau taáta ra te íte í te parau í te mau huru parau átoá ra. Ua haápií râ te taáta faáápu í ta'na manu parau taáta í te hoê mau parau potu. E taua parau potu

ta'na í haápií ia'na ra, teie ãa, óia hoí, "Tei ô nei au." A ui atu ai te taáta faáápu í ta'na ra manu puarau taáta e, "E Kivi e, teihea óe," te pahono maira te mauu parau taáta e, "Tei ô nei au."

Te vai ra te hoê tamaiti tamaroa ó tei haere pine-pene é farerei í taua taáta faáápu ra, tupu a'era te here rahi ó taua tamaiti ra i tera ra mauu parau taáta. Maoro rii a'era haere atura te taáta faáápu na'na taua manu parau taáta ra, í te hoê haereraá poto. Horo óiói maira taua tamaiti ra í te fare ó te taáta faáápu paraparau ai í taua manu parau taáta ra. A paraparau noa ai óia í taua mauu parau taáta ra, tae maira te hoê faahemaraá í te na ô raá e; "Ia haru óe í taua manu parau taáta ra, é ía hopoi ê atu, é tia'i." No to'ua nounou rahi i taua manu parau taáta ra, farií ihora óia í te mana'o ó Sa-tani, haru oiói ihora óia í taua manu parau taáta ra, huna a'era ia'na í raro a'e í to'na pereue, í te reira ra taime, tomo maira te taáta faáápu í roto í te fare. Tupu a'era te mana'o ó te taáta faáápu í te faáóáóá í taua tamaiti ra, no te mea aore â ãa óia í íte e, ua hunahia ta'na manu parau taáta i raro a'e i te pereue o taua tamaiti ra, no reira óia í pii atu ai í te na ô raá e, "E Kivi e, teihea óe," pahono u'ana maira taua manu parau taáta ra, na raro a'e í te pereue ó taua tamaiti ra i te na ô raá e, "Tei ô nei au."

Ua na reirahia hoi ãa te íteraáhia ó te hara éiâ á taua tamaiti ra.

## 451 Material for Conversation.

Tei Rairoa te metua tane o Iakoba. *The father of James is at Rairoa.*

Tei Takaroa te tamahine o Davita. *The daughter of David is at Takaroa.*

Ua pohe te áiû í te ma'i. *The baby is sick.*

Teihea ó Solomona? *Where is Solomom?*

Tei roto oia í to'na piba. *He is in his room.*

Te aha na oe? *What are you doing?*

Te haápií nei au í ta'ú haápíraá. *I am studying my lesson.*

Eaha ta'oe? *What have you?*

E reni ta'ú. *I have chalk.*

Ua hopoi mai anei óe í to'ú pereue? *Have you brought my coat?*

Aita vau í hopoi atu i to oe pereue. *I have not brought your coat.*

Eaha tena ta'óe í hoó mai? *What is that there which you have bought?*

Ua hoó mai au í te piripou no'ú. *I have bought a pair of pants for me.*

Ua tae mai anei to órua hoa? *Has your friend arrived?*

E, ua tae mai óia. *Yes, he has arrived.*

Ua tae mai óia í teie nei poípoí roa. *He arrived very early this morning.*

Te ópua nei anei ótou í te haere? *Have you made up your mind to go?*

Aita matou é ópua nei í te haere. *We are not thinking of going.*

Afea ra ratou é rave ai í te ohipa? *When will they do the work?*

Ananahi ratou é hamata'í í te rave í te ohipa.  
*Tomorrow they will begin to do the work.*

Ua hape anei au é áóre ra, ua tiá anei? *Am I mistaken or correct?*

Ua hape óe. *You are mistaken.*

No te aha óe é óre e rave aí i teie óhipa? *Why will you not do this work?*

Ua ítea anei ta óe áveiá? *Has your compass been found?*

E, ua itea ãa. *Yes it has been found.*

Eaha ta oe é hinaáro í te hoó mai? *What do you wish to buy?*

Te hinaáro nei au í te hoó í te áhu. *I wish to buy cloth.*

Ehia moni no tera taupoó? *How much is that hat?*

E toru dara no tera taupoó. *That hat is three dollars.*

## THE ADVERB.

### CHAPTER VII

452. Definition,—An adverb is a word that modifies the meaning of a verb, adjective or other adverbs. It follows immediately after the word modified, taking precedence over all tense signs and suffixes, except the verbal suffixes:— *a*, and *-á*.

Rave <i>maitai</i> ,	<i>do will.</i>
Rave- <i>maitai</i> -raá,	<i>(the) doing well.</i>
Ravehia,	<i>done.</i>
Rave- <i>maitai</i> -raá-hia,	<i>(the) being well done.</i>
Ite,	<i>know, find.</i>
Itea <i>oioi</i> ,	<i>found quickly.</i>
Rave,	<i>do.</i>
Raveá <i>ino</i> ,	<i>(the) evil way, means, or manner (of accomplishing anything).</i>

453. As the name 'adverb' suggests, the principal use of this part of speech is to modify the verb, but it may modify:—

- (1) A verb, as:—

Te rave *maitai* nei oia i te ohipa.

*He is doing the work well.* (Here *maitai* modifies the verb *rave*).

- (2) An adjective as:—

E taáta *maitai* roa óia.

*He is a very good man.* (Here *roa* modifies the adjective *maitai*, and follows immediately after it).

- (3) An adverb, as:—

Te horo óioi roa nei au.

*I am running very fast.* (Here *roa* modifies the adverb *oioi*, and follows immediately after it).

- (4) A prepositional phrase, as:—

Uá parau mai anei te Atua na roto ia

*Mose ana'e?*

*Has the Lord spoken through Moses only?*

454. There are in Tahitian a great number of adverbs, the principal of which are adverbs of Time, Place, Order, Quality, Quantity, Affirmation, Negation, Interrogation, Comparison, Doubting, Indication, Restriction, Manner, Prohibition and direction.

455 Adverbs of time express the time, either when, how long or how often, as:-

Vave, *soon*.

á raua'e, *presently, in a little while*.

maoro, *late, long*.

huru maoro, *rather late, rather long*.

huru maoro rií a'e, *a little later*.

pinepine, *often*.

pinepine-óre, *seldom*.

í teie nei mahana, á va'e, etc., *today (this day), this month, etc.*

á úa nei, *today, [of time to come, or:- á úaneí]*.

í nauaneí, *today, [of time past]*.

á nanahi, *tomorrow*.

í nanahi, *yesterday*.

á nanahi atu, *day after tomorrow*.

í nanahi atu, *day before yesterday*.

á nanahi roa'tu, *the day after the day after tomorrow*.

í nanahi roa'tu, *the day before the day before yesterday*.

í mutaá iho ra, *in other times, formerly, some time ago*.

í mutaá a'enei, *in recent times.*

í tahito ra, *in ancient times.*

á muri a'e, *by and by.*

á muri atu. *in future times, one of these days.*

a'enei, *already*, [a'era, *already*, with reference to past time].

na mahana a'enei' *a few days ago.*

hou, *recently*. [as an Adverb of Order,- *before*] (*Biblical*).

í muri a'enei, *recently*. (*Colloquial*)

na mua, *earlier, before.*

na muri, *later, after.*

456. For *a'e*, *a'era*, *iho*, *ihora*, *iho nei*, *iho na*, see Verbal Particles paragraph . Interrogative Adverbs of Time, such as:- *áfea?* etc., will be discussed under Adverbs of Interrogation (paragraph ).

### Place-

457. The three fundamental adverbs of *place*, occurring both alone and in combination, are *nei*, *na*, and *ra*; the distinction between them, whether alone or in combination, is always the same, and should be thoroughly mastered by the student.

458. 'Nei' indicates *here, where the Speaker* [1st Person] *is, or in his immediate vicinity*; 'na' indicates *there, where the Person Spoken To* [2nd Person] *is, or in his immediate vicinity*; whereas 'ra' indicates *there, where the Person Spoken of* [3rd Person] *is, or in his immediate vicinity*. 'Ra' may also indicate any place, indefinitely, not near the Speaker, nor the Person Spoken

To. (See: - Verbs, - Emphasis on Place. paragraph ).

O vau *nei*, te papaí atu *nei* au í te hoê rata ia óe  
*na*, no te óhipa na'na *ra*.

*I (here) am writing a letter to you (there) concerning his work (there, where he is).*

459. As *nei*, with reference to Time, may also mean *now*, it is often better, for the sake of clarity, to write: -  
*i ó nei*, here, instead of *nei*.

460. *A'e*, a little aside, a little off -- in any direction; a little above, below, etc., as the case may be, depending on the adverb modified.

461. *Iho*, exact, identical, very, -- indicating close proximity in Time or Place. In certain works the statement is made that *a'e* and *iho* indicate, respectively, direction upwards or downwards. As this meaning is still retained in some other Polynesian dialects for the corresponding adverbs, this may have been the case in Tahitian, more particularly as this meaning is still retained in a few phrases; these phrases, however, are extremely limited, and it should not be forgotten that these two words are, in that sense, properly verbs meaning respectively, *to ascend*, and *to descend*. In the following examples the upward sense is indicated by the *verb* rather than the *adverb*:-

Te tiá *a'e* ra óia, *He stood up*. (not, however: -  
te tiá *iho* ra óia).

Ua nâuâ *a'e* óia í te mata, *He lifted up his eyes*.  
Te nânâ noa ra vau í raro mai í te úru, *I kept look-*



*ing upwards all round about beneath the bread-fruit (trees)* (Upward sense indicated by the verb *without* the use of *a'e*; in the first example, *tia*, to stand up, does not need the *a'e*).

As a verb, *a'e*, as above stated, means *to ascend*:-

E á'e â vau í niá a'e í te ata ra, *I shall ascend above the clouds.*

but note the rough accent on the first syllable (á).

In the same way:-

A nôho iho óutou ua, te haere nei au. *Sit down:- I go.*

And as a verb:-

E iho â vau í raro, *I shall descend.*

462. Other adverbs of Place are:-

Í niá, *above.*

Í raro, *below.*

Í ó nei, *here.*

Í ó na, *there. (where Person Spoken To is)*

Í ó, *over there.*

Í ó a'e ra, *just over there a bit.*

Í mua, *before, in front.*

Í muri, *behind.*

Í reira, *there (where something referred to is, was, or will be).*

Í rapae, í rapaeau, *outside, without.*

Í vaho, *outside, without (obsolescent, except in the Tuamotus, etc).*

Í roto, *within, inside.*

mai, *out of sight.*

í ó mai, *just on the other side of.*

í ó nei mai, *just on the near side.*

í ó atu, *somewhat on the other side,  
further off.*

í ó nei atu, *just on the near side nearer.*

é, *far, distant.*

na, *by way of.*

Ua haere mai au i te  
fare na te purumu rahi, *I came to the house by way of  
the grand avenue.*

463 When used to commence a sentence or phrase, *i nia*, *i raro*, etc., become *ei nia*, *ei raro*, etc. when referring to future time, and *tei nia*, *tei raro*, etc., referring to present time.

464. It will be noticed that, with the exception of the three fundamental adverbs of place *nei*, *na*, and *ra*, practically all the others are preceded by the preposition *i*, at; they would, therefore, if translated literally, read: - *at above*, *at below*, etc.

465. Interrogative adverbs of place, such as: - *tei hea*, etc., will be mentioned under *Adverbs of Interrogation*.

466.

Order-

Na, *first*. (Ex:- ó tei hea te papai na? *Which shall be written first?*)

na mua, *first*.

na muri, *behind, after*.

matamua, *first, foremost*, [usually modifying a verb which it follows].

í te matamua, *first*, [adv. loc.,- preceding the verb and subject].

í te piti raá, *secondly*.

í te toru raá, *thirdly*.

etc., etc.,

í muri ího, *after, directly after*.

í muri a'e, *after, a little after*.

í muri atu, *afterwards*.

í muri roa'tu, *long afterwards*.

467. The obsolescent adverb *matamehai* is used in the Bible interchangeably with *matamua*; it is, however, no longer current in conversation.\*

### Quality-

468. Nearly all adverbs of quality may be both adjectives and adverbs as:-

Tiá, *just, right, upright, (ad)*.

tiá, *justly, rightly, uprightly, (adv)*.

hape, *crooked, irregular, wrong, (ad)*.

hape, *crookedly, irregularly, wrongly, (adv)*.

íno, *bad, evil, (ad); badly, ill, evilly, (adv)*.

maitái, *good, (ad); well, (adv)*.

teóteó, *proud, (ad); proudly, (adv)*.

nehenehe, *pretty, orderly, (ad); prettily, in an orderly manner, (adv)*.

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\* For other numeral adverbs see:- ADJECTIVES, Numeral Ordinal, etc.

puai, *strong*, (*ad*); *strongly, forcefully*, (*adv*).  
 óioi, *quick*, (*ad*); *quickly*, (*adv*).  
 etc., etc.

469. Certain adverbs of quality may not be used adjectively, as:- tahaá noa, *nakedly*; maite, *carefully*; haere, *here and there*; noa, *spontaneously*. etc.

### Quantity-

470. Atira! *enough!* (properly the imperative of the obsolete verb *tira*, to desist).  
 rahi, é mea rahi, *much, many*.  
 ráhi au óre, *too much, too many*.  
 rahi roa, *very much, very many*.  
 raverahi, *much, many*.  
 huru rahi, *rather much, rather many*.  
 róa, átoá, *entirely, wholly*.  
 iti, é mea iti, *little, few*.  
 iti rahi, *very little*.  
 iti rahi roa, *very little indeed*.  
 huru iti, *rather little*.  
 etc., etc.

### Affirmation-

471. é, *yes*.  
 óia ia, *it is so*.  
 óia mau, *truly*.  
 é paí, *yes indeed, quite so*.  
 mau, parau mau, *verily, truly*.

paí, *certainly, surely, indeed.*  
 hua, *positively, forcefully.*  
 tereira, tereira ia, *that's it.*  
 etc., etc.

## Negation-

472. *Aore*, *no, not*, (past or present time).

áita, *no, not*, " " " "

éita, *no, not*, (future time).

é ére, *not, is not.*

éiaha, *do not; no thank you kindly!*

áore roa'tu, *not at all.*

óre noa'tu, *not that, failing to.*

473. *Aore* is interchangeable with *aita* in most constructions. As an adjective, however, as in the following example, *aore* is obligatory:-

*Aore é taáta pohe óre, no man is immortal.*

474. *Aore* may also indicate the total absence of anything, and is then also used adjectively:-

*Aore é pene toe, not a cent remaining, (lit.:- no cent remains).*

## 475. VOCABULARY.

Te ópupu,	<i>the bladder, baloon, blister.</i>
te pereóo taátaáhi,	<i>the bicycle.</i>
te orihaereraá,	<i>the strolling.</i>
te tavaha,	<i>the bridle, the gag.</i>
te tahoóraá,	<i>the wrath, the revenge.</i>

te úpaúpa,	<i>the accordion.</i>
te ámuíraá,	<i>the gathering.</i>
te raáu ma'i,	<i>the medicine.</i>
te raáu faáheé,	<i>the purgative.</i>
te raáu hinu faáheé,	<i>the castor oil.</i>
te raáu fiva,	<i>the quinine.</i>
te raáu huero,	<i>the pill.</i>
te tafora,	<i>the camphor.</i>
te raáu taéro,	<i>the poison.</i>
te raáu faáópupuraá,	<i>the blistering medicine.</i>
te áta,	<i>the laugh.</i>
te ata,	<i>the cloud, the reflection.</i>
te áta niho,	<i>the smile.</i>
te poía,	<i>the hunger.</i>
te poíhá,	<i>the thirst.</i>
te hutiraá áho,	<i>the respiration.</i>
te hou,	<i>the perspiration.</i>
te harururaá,	<i>the explosion.</i>
te úpoó,	<i>the head.</i>
te roro,	<i>the brain. (of mankind)</i>
te rae,	<i>the forehead.</i>
te rouru,	<i>the hair.</i>
te mata,	<i>the face, eye.</i>
te taá,	<i>the chin.</i>
te vaha,	<i>the mouth.</i>
te niho,	<i>the teeth.</i>
te arero,	<i>the tongue.</i>
te tariá,	<i>the ear.</i>
te ihu,	<i>the nose.</i>

## Reading Exercise.

476. Translate these sentences into English and present them to your teacher for correction.

1. Eíta vau é ho'i vave mai. (See par. 455).
2. Araua'e te manu é reva'i. do do
3. Eíta é maoro vau é ho'i mai ai. do do
4. E haere pinepine mai óe í to'ú  
fare. do do
5. E reva vau í teie nei. do do
6. A úa nei óe é taírihia'i é au. do do
7. Ua tae mai au í naúanei. do do
8. A noho iho na óutou í raro nei, te haere nei  
au í niá haápií ai. See par. 461.
9. Te parahi nei au ío Tema.
10. Teiheha ó loane? Tei ô mai í te fare.
11. O óe na. See par. 466.
12. E mata na óutou í te ími í te basileia. See  
par. 466. also Matt. 6: 33.
13. E haere au í te fare na mua tamaá'i, é i mu-  
ri iho, é haere ia vau. See par. 466.
14. E taáta parau tiá óia. See par. 466.
15. E mea rave-hape-hia taua óhipa ra. See  
par. 468.
16. Atira ia te faraoa na'u, á horoá â râ na'na,  
ia rahi a'e ta'na i ta'u. See par. 470.
17. Ua parau mai óia ia tatou í te na ô raá e,  
"A tatarahapa óutou." See par. 471.

17. Ua paraubia é to te ao e, ua hamanihia teie nei ao í te aore, é mea hape taua mana'o ra, ua hamanihia râ ia í te materia.

*See par. 474.*

477. Used adverbially, *aore* is vernacular in the Tuamotu; *aita*, in Tahiti and adjacent islands.

478. *Aita* usually indicates past time, and with three exceptions, is followed by the tense sign *i* before the verb. The exceptions are (1) the Present Tense, transitive verbs, negative form; (2) the Imperfect tense, transitive verbs, negative form; (3) habitual action,-

1. *Aita vau é taió nei, I am not now reading.*

2. *Aita ia vau é taió ra, I was not then reading.*

3. *Aita vau é haere pinepine í Raiatea. I do not go often to Raiatea.* (I am not in the habit of going often to Raiatea).

479. *Eita* invariably indicates future time, and is always followed by the tense sign *e* before the verb.

480. *E ere* always modifies a *noun*, not a *verb*, and may therefore be regarded as an anomalous adverb of negation.

*E ére au í te taáta maitái, I am not a good man.*

*E ére ó Ioane, It is not John.*

481. *E ere* is translated only by the following forms:- *was not, were not; is not, am not*; and the same used interrogatively.

482. *Eiaha* is an adverb of prohibition, and expresses a prohibitive command or exhortation: it is also



used to decline an invitation in a polite way, as:- Eiaha mau é rave í ta óe maá, *I must not take your food.*

483. *Ore*, although commonly regarded as an adverb, is an anomalous verb of negation. No similar form is found in English, hence a literal translation is often impossible.

484. *Ore* is also a suffix to verbs, adjectives, adverbs and nouns, and makes of the word modified its own antonym, e. g. the opposite. Bad is the opposite of good, thus:- faufaá óre, *worthless*. As a suffix to nouns it often corresponds exactly to the English suffix — *less* in words such as *shameless*, haámâ óre, *worthless*, faufaá óre, etc.

485. In the following example *ore* is used as a verb of negation:-

Eaha te tumu óe í óre í haere mai ai? *What is the reason that you did not come?* Or, freely, *What is the reason that you omitted to come?* The verb form *omitted* is here used to approximate, as nearly as may be, the untranslatable verb of negation, *ore*, not to be, not to do, not to act, etc.

486. As a verbal suffix *ore* follows the modifying adverbs, and precedes the passive suffix *hia*, and the substantive suffix *raa*:-

Te haápaó-óre-raá í te ture, *the transgression of the law*, [lit.:- the observing-not-ness of the law].

rave-óre-hia, *not done, not taken.*

rave-maitái-óre-hia, *not well done. etc.*

487. As a substantive suffix, the following few examples will serve to illustrate its use:-

Haámâ,	<i>shame.</i>
faufaá,	<i>worldly goods, possessions.</i>
faároó,	<i>faith, obedience, attention.</i>
haámâ-óre,	<i>shameless, without shame.</i>
faufaá-óre,	<i>worthless, without possessions.</i>
faároó-óre,	<i>faithless, heedless, disobedient.</i>

488. [Note:- The English word *nothing* or *nothingness* is often carelessly translated in Tahitian, as in the following phrase:- Ua hamani te Atua í teienei ao í te óre, *God made this world out of nothing*; whereas the correct Tahitian rendering would be:- Ua hamani te Atua í teienei ao í te aore. Note, too, the absence of the accent on the *a* in *aore*].

### Interrogation-

489. Eaha? *What?*

éaha? *Why?*

no te aha? *For what? Why?*

éaha te tumu? *Why? For what reason?*

é hia? *How many?* (applied to things).

toó hia? *How many?* (applied to persons up to nine; above nine, *e hia?* is used).

â hia? *How many already? That makes how many?*

á fea? *When?* (Future Time).

í nafea? *When?* (Past Time).

mai hea mai? *From where hither?*

no hea mai? *From what place (of origin) hither?*

na hea mai? *By what route hither?*

í hea? *Where? Where have (you) been? (Past).*

tei hea? *Where? (Present Time).*

[ See Chapter: XI, "ai" ].

### Comparison-

Mai, *like.*

mai...te huru, *like, like unto,* (used with common nouns),

mai ia...te huru, *like, like unto,* (used with the personal pronoun).

te huru â te huru, *of one likeness.*

mai te reira, *like that, as that is.*

a'e, â, atu â, *more.*

491. The comparative form of the adverb is usually obtained by merely adding either *a'e* or *atu* to the simple form,-

Oíói, *quickly.*

óíói a'e, óíói atu, *more quickly.*

maitaí, *well.*

maitaí a'e, *better.*

etc., etc.

### Doubting-

492. Paha, *perhaps.*

peneia'e, *probably.*

peneia'e paha, *likely enough, quite likely.*  
 tiá, tiá a'e, *peradventure.*

é mahere paha e, é riro paha e, *it may  
 be, it may happen that, I dare say that.*

493. *Paha* follows the verb and all its modifiers, but precedes the subject when the latter follows the verb,-

Ua rave maitái hia paha ia, *Perhaps it  
 was well done,*

but when the verb is understood, or when the subject precedes it, then *paha* follows the subject,-

E taáta paha te fâ mai ra, (*That is*) *perhaps a  
 person who makes his appearance.*

O Manu paha tei éiâ í te i'a, *Perhaps it's Manu  
 who stole the fish.*

494. *Peneia'e, tia a'e,* and *e mahere paha e,* commence the sentence or phrases in contradistinction to *paha*, which never does so.

#### Indication-

495. A hió na! *Well, say! Look here!* (lit. :- Look!  
 An adverbial locution; - Imp. mood of *hi'o*  
 to look).

ínaha! *Lo! Behold!*

áhiri! *Let's see! Show it!*

áhuni, áhani! (*The same; but purely vernacular*).

á mea na! *Do it! (Action understood).*

## Restriction-

496. *Ana'e* is both an adverb and adjective. As an adjective it is restrictive and limits the noun or pronoun that it modifies,-

Oia *ana'e*, *he alone*, or *only he*.

tatou *ana'e*, *we alone*, *only we*.

— as an adverb it modifies a verb, and translates:- *all together*.

E haere *ana'e* tatou! *Let's all go together!*

## Manner-

497. Na fea? *How?*

mai te aha te huru? *How? In what way?*

mai teie te huru, *This way*.

na reira, *That way, thus, (in a manner already indicated)*.

huru ê, *Differently*.

na ô, na ô maira, *Thus, this way, saying*.

## Prohibition-

498. Eiaha, *do not*.

## Direction-

499. I uta, *towards the interior (land)*.

mai, atu, (see:- VERBAL PARTICLES).

í niá, *to the East, upwards*.

í raro, *to the West, downwards*.

í tai, *to, towards the sea (as far as the barrier reef).*

í tahatai, *to, towards the seashore.*

í tua, *to, towards the ocean, (beyond the barrier).*

í mua, *forwards.*

í muri, *backwards.*

í te átau, *to the right.*

í te áui, *to the left.*

no te átau, áui, *from the right, left.*

no uta mai, *from the interior hither.*

no niá mai, *from the East, from above.*

no raro mai, *from the West, from below.*

no tai mai, *from the lagoon hither.*

no tahatai mai, *from the sea-shore hither.*

no tua mai, *from the sea hither.*

no mua mai, *from the front hither.*

í apatoá, *to the South.*

í apatoérau, *to the North.*

no apatoá mai, *from the South hither.*

no apatoérau mai, *from the North hither.*

500. In general the position of the adverb in the sentence depends upon the word that it qualifies, which it immediately follows; certain adverbs however may commence a sentence or phrase, such as; - *araua'e, a ua nei, a nanahi*, and many other adverbs of time; nearly all adverbs of place; all adverbs of order except *na* and *matamua* which follow the word qualified. Nearly all adverbs of quality, however, follow the word modified.

501. Adverbs of negation are placed before the subject which, in turn, precedes the tense sign and verb:-

áita	vau	í	haere	í	te	fare.
adv. of neg.	subj.	tense-	verb	prep.	art.	object)
		sign				

*not I did go to the house.*

502. Simple adverbs of affirmation or negation may be employed alone; but it is customary, so far as possible, to reply to the question by the verb of the question at least:-

E tae mai anei óe? *Shall you arrive?*  
(Question).

E, *Yes*; (or better) *é, é tae mai au, Yes, I shall arrive.* (Reply).

503. All adverbs of interrogation, with the exception of *anei*, precede the subject. *Anei* follows the subject and its modifiers, or the verb and its modifiers, whichever of the two occurs first in the sentence, except after the negative adverbs which it follows directly, or when the subject is preceded by a demonstrative pronoun in which case *anei* is placed immediately after the pronoun. (For examples of its use see:- THE VERB, *Interrogative forms, par. 448*).

*Oi*, almost, and *no*, just, as verbal particles, precede the verb:-

*ói topa vau, I almost fell.*

*no tae noa mai nei au, I have just arrived.*

504. Properly speaking, many of the above adverbs are adverbial locutions, but it has not been thought necessary to distinguish them as such.

505. In general, the place one is, was, or will be, and the place to, or towards which one goes, is indicated by *i* or *ia*; the place whence one comes by *no* [place of origin], and *mai* (place of last stop en route); the way, or route, by *na*, *i na*, *e na*, [present, past, and future, respectively]; and the means of transport by *na nia*, *i na nia*, *e na nia*. These observations apply equally to the above as prepositions.

## 506. VOCABULARY.

Te umiumi taá, *the beard.*

te huruhuru útu, *the mustache.*

te áí, *the neck.*

te árapoá, *the throat.*

te rima, *the arm, hand.*

te tāpono, *the shoulder.*

te óuma, *the chest.*

te mafatu, *the heart.*

te pae átau, *the right side.*

te pae áui, *the left side.*

te tua, *the back.*

te ópu, *the stomach.*

te ááu, *the bowels.*



- te ávae, *the leg, foot.*  
te mau haáva, *the judges.*  
te tiripuna, *the tribunal.*  
te auvaha parau, *the interpreter.*  
te notera, *the notary.*  
te papaí parau, *the scribe, secretary.*  
te ápoóraá, *the council.*  
te íno í rave hia, *the damage done.*  
te haru-raá-hia é te mutoí, *the arrest.*  
te faáutuáraá, *the judgement.*  
te fare tapeáraá, te fare áuri, *the prison.*  
te utuá moni, *the fine.*  
te vaá, *the canoe.*  
te pahi tira piti, *the two masted ship.*  
te pahi auahi, *the steamer.*  
te pahi faáuta tao'a, *the merchant ship.*  
te pahi manuâ, *the battle ship, man of war.*  
te tutau, *the anchor.*  
te fifi, *the chain.*  
te hati ó te pahi, *the hatch of the ship.*  
te mau íe, *the sails.*  
te reva, *the flag.*  
te paóti, *the scissors.*  
te nira, *the needle.*  
te hamara, *the hammer.*  
te faáhohoni, *the pinchers.*  
te farero, *the screw.*

## Reading Exercise.

507. Translate these sentences into English and present them to your teacher for correction.

1. Aita vau í papai í te rata. (*See par. 478*).
2. E ére ia í te vi. (*See par. 481*).
3. E ére te vi í te maá íno. (*See par. 480*).
4. E mea au óre. (*See par. 483, 484*).
5. Mai hea mai órua? (*See par. 489*).
6. I hea óe? (*See par. 489*).
7. A papai í taua parau ra mai teie te huru. (*See par. 490*).
8. E ére óe mai ia'na te huru. (*See par. 490*).
9. Eíta paha óe é ho'i vave mai. (*See par. 492*).
10. Te aha ra óe, ía'u í haere mai í te fare í napo, á faáíte mai na, peneia'e te taio ra óe. (*See par. 492*).

## Reading Exercise.

508. Translate these sentences into Tahitian and present them to your teacher for correction.

1. Go up stairs and write your letter. (*See par. 468*).
2. Pere is on the other side of the house. (*See par. 468*).
3. Formerly he lived in France. (*See par. 461*).

4. I am sitting here thinking of you (there) hoping that you are writing to him (there).  
(See par. 458).
5. He cast his eyes upward. (See par. 461).
6. He has not arrived. (See par. 478).
7. He will not succeed if he doesn't study more diligently. (See par. 479).
8. He is a dishonest man. (See par. 485-487).
9. It is not good food. That is not good food.  
(See par. 481).
10. Read aloud as he does.
11. Why did you do that?
12. It may happen that he will not come. (See par. 498).
13. I came thinking that I would probably find him here. (See par. 494).
14. Well! see who has come. (See par. 495).
15. E tiá ana'e tatou i niá. (See par. 496).

## 509. MATERIAL FOR CONVERSATION.

A ara óutou, é tǎú mau tamarií e. *Wake up my children.* (A ara, pronounced: -ára).

Ia ara óutou é tiá'i. *You must get up.*

Eaha te hora óe é ara'i? *At what hour shall you awake?*

A íriti í to óe piriaro. *Take off your undershirt.*

A óómo óutou í to óutou mau áhu. *Put on your clothes.*

- Eaha te hora í teie nei? *What time is it now?*  
 E hoê áhuru ma pae minuti toe é taí ai te hora piti. *It is fifteen minutes to two.*
- Ua maíri te hora no te haápiíraá. *It is past the hour for class.*
- Ua haere Iakobo í te óire. *James has gone to the city.*
- I te hora pae óia é ho'i mai ai. *He will return at five o'clock.*
- E mahana maitaí roa teie. *This is a very good day.*
- E mahana ua rahi teie. *This is a very rainy day.*
- A tamahanahana í te pape. *Warm the water.*
- Ua pihaá te pape. *The water has come to a boil.*
- Ua pohe roa te áiû. *The baby is dead.*
- Ua tanuhia te taáta. *The man has been buried.*
- A haere mai é á tauturu ia'ú. *Come here and assist me.*
- A tarape ia'na ía ho'i mai óia. *Beckon to him to come back. (lit.:- that he come back).*
- Mai haere ana'e tatou é hopu í te pape. *Let us go to bathe in the water.*

### Reading Exercise.

## TE TAHOERAA.

510. A vai noa ai te hoê metua tane í niá iho í to-

na ra roí poheraá, pií atura óia i ta'na ra mau tamarií  
 haere mai haááti ai í to'na ra roí no te faáíteraá'tu  
 ia i ta'na poroíraá hopeá.

I roto í to'na piha te vai ra te hoê puóhu teá, parau  
 tura óia í ta'na ra mau tamarií ía íriti ratou í te hoê  
 eá é tamata na í te ófati í te reira. Iriti ihora te hoê ó  
 ua mau tamarií ra í te hoê teá no róto mai í taua pu-  
 hu teá ra, fati óhie ihora taua teá ia'na ra, é ua na rei-  
 a átoá hia te piti ó te teá é te toru hoí, é te maha, é tae  
 oa'tu í te pauroa-raá ó taua puóhu teá ra í te fati ia'na.

Te na ô faáhou atura taua metua tane ra í ta'na  
 toá ra mau tamarií, á hopoi mai na í te piti ó te puóhu  
 eá é vai nei í ô a'e, hopoi maira ratou í taua puóhu teá  
 toe mai ra í to ratou metua tane, parau atura óia ía  
 atou átoá ra e, á tamata na óutou tataítahi í te ófati í  
 ua puóhu teá ra á vai tahoê noa ai i te reira. Tama-  
 a ihora taua mau tamarií ra, é ínaha, aore atura é raveá  
 fati ai taua puóhu teá ra.

Ua parau faáhou ihora taua metua tane ra í te na  
 raá mai e, "E táú tamarií here e, óia átoa hoí ía to  
 utou huru í te ao nei, ía purara-haere-hia óutou í tera  
 ahi é í tera vahi é haávîhia ía óutou, área rá ía tahoê-  
 oa-hia óutou mai te ámahamaha-óre é vai maitai noa  
 a óutou.



## THE PREPOSITION.

## CHAPTER VIII.

511. The Preposition is a word or combination of words used to connect and bring into relation a verb or thing with its object.

512. In "We sat ON a box OF iron," *on* shows the relation between *sat* and *box*; that is, it indicates in what way the object represented by the noun *box* is related to the action expressed by the verb *sat*. *Of* shows the relation between *iron* and *box*.

513. Prepositions are classed, according to their form, into —

1. SIMPLE. —Single prepositions, as: *í, at, í roto, in, í niá on, na, no, for, etc.*

514. 2. COMPOUND.—Consisting of two or more prepositions, as: *no niá mai, from above, no raro mai, from below, etc.*

515. 3. COMPLEX.—Any combination of different parts of speech used as a single preposition, *í te rahiráá ó, to the greatness of, í te áánoraá ó, to the width of, etc.*

## TERMS OF RELATION.

516. Prepositions are relation words; and since relation can exist only between two objects, there must always be two terms of the relation expressed by a pre-

osition. These terms are called OBJECT and AN-  
PRECEDENT.

517. The OBJECT of a preposition is always a  
oun or some expression used as a noun.

It may be--

1. A *noun*: Ua haere matou í te *anavai*. *We went to the river.*
2. A *pronoun*: Ua parahi óia í piháiiho ia'u. *He sat by me.*
3. An *adverb*: Ua haápaó maitaí óia mai *reira* mai â. *She obeyed from then on.*
4. An *adjective*: Mai tahíto. *From old.*

518. The Antecedent of a preposition is the word  
which the phrase limits.

It may be-

1. A *verb*: Te taóto nei te tamarií *i nia iho i* te roí. *The child lies on the bed.*
2. A *noun*: Ua íte matou í te *oire i te uraraá*. *We saw the city in flames.*
3. A *pronoun*: Atae hoí *outou i te faároó iti!* *Woe be to you of little faith!*
4. An *adjective*: Ei ia'na te tura í te upoó *hi-nahina no te ruhiruhiá*. *Honor be to him with the head hoary with age.*

## PARSING OF PREPOSITIONS.

519. To parse a preposition is to state the part of speech to which it belongs, and to name the object and antecedent between which it shows the relation, as:

Ua haere mai óia mai te óire mai. *He came from the city.*

Mai, *from*, preposition, shows the relation between *óire* and *ua haere*.

520. It is generally very easy to determine the object of a preposition, and often difficult to find the antecedent; but the correct answer to two questions will always give both. (1). Put the interrogative *what* after the preposition to find the object; then, (2); put the interrogative *what* before the phrase to find the antecedent. For example:

Ua tere haápaó-óre noa ratou na roto í te ópape.  
*Recklessly they traveled the current through.*

The preposition of the above phrase is *through*; then, according to the rule given above, the question would be (1) *through what?* The answer would be, *na roto i te ópape, through the current.* (2). *What through the current?* The answer would be, *ua tere na roto í te ópape, journeyed through the current.* We have then, according to the rule, (1) The preposition *na roto i*, through; (2) The object *ópape*, current; (3) The antecedent *ua tere*, journeyed.



521. Parse the following.

1. Ua haere mai óia ia'ú nei. *He came to me.*
2. Ua topa óia na roto í te reva í uia í te fenua.  
*He fell through the air to the ground.*
3. A tuú í te reira í niá iho í te amuraá maá é  
áore ra í roto í ta óe pute.  
*Put it upon the table or into your pocket.*
4. Ua haúti noa ratou í raro a'e í te tamaru é  
tae noa'tu í te po.  
*They played until night under shelter.*
5. Ua tere ratou mai Asia mai na roto í te mede-  
bara ra é tae roa mai í te miti úteúte.  
*They journeyed from Asia through the wilder-  
ness to the Red Sea.*

522. As its name implies, the preposition should generally be placed immediately before its object, as;  
Ua haere au í te fare. *I went to the house.*

523. Care should be taken by the student to place the preposition or prepositional phrase in its correct position in the sentence, as very laughable mistakes will occur by neglect to do so, as for example:

Ua íte matou í te hoê taáta í te heruraá í te ápoó í te ihu fefe.

524. You have said in the above sentence; We saw a man digging a hole with a Roman nose. The correct way to say it, would be as follows:

Ua ite matou í te hoê taáta, e ihu fefe to'na í te heruraá i te apoó.

*We saw a man with a Roman nose digging a hole.*

525. In general, prepositions may be divided into those refering to Place, Time, Direction, Possession, Cause (means, instrument, or agency), and Specification.

### Place-

526. I, *at*, (followed by a common noun, or the names of places).

ia, *at*, (followed by a personal pronoun, or the names of persons).

í mua í, í mua mai í, *before*.

í muri í, *behind*.

í pihái iho í, *beside, by the side of*.

í rapae í, *without, outside of*.

í, í roto í, *within, inside of*.

í niá iho í, *upon, on*.

í raro a'e í, *under, underneath, below*.

í raro iho í, *below*.

í te átau í, *on the right of, at the right of*.

í te áui í, *on, at the right of*.

í te pae átau í, *on, at, near the right side of, (but not actually upon)*.

í te pae átau ó, *upon the right side of, (in place upon the side of anything)*.

í te pae áui í, *on, at the left of, (but not actually upon).*

í te pae áni ó, *upon the left side of, (actually placed upon the side).*

íô, *at the home of, at the place of, íô mea, at so and so's.*

í ropu í, *between.*

í rotopu í, *among.*

é áti noa a'e í, *all round about, surrounding.*

í te aro ó, *before the face of.*

na mua í te aro ó, *before the face of.*

í te vahi ê atu í, *in a different place from.*

í te atea ê roa í, *in a place far distant from.*

í te pae ó, *on the side of.*

í te pae no, *with reference to, concerning.*

é tae roa'tu í, *as far as.*

ia....ra, *until.*

527. All the above prepositions commencing with *i* transform the *i* into *ei* when referring to the future, and into *tei* when referring to the present or past if they commence a phrase or sentence:-

Tei Papeete ia óia. *He was at Papeete. Past.*

tei Papeete óia. *He is at Papeete. Present.*

éi Papeete óia. *He will be at Papeete. Future.*

é parahi ratou í mua mai í te fare. *They will sit in front of the house.*

éi mua mai í te fare ratou é parahi ai. *In front of the house they will sit.*

528. *Fatata*, near, and *atea*, distant, as prepositions, are generally used in connection with the substantive noun *mea*, thus:-

E mea fatata teie fare í tera. *This house is near to that.*

é mea atea teie mou'a í tera. *This mountain far from that.*

529. The simple preposition *i*, at, followed by one of the definite articles, is used before common nouns without any article, before names of places; *ia*, at, used in combination with one of the personal pronouns and before names of persons. (Note:- before names of places *ia* is always the objective particle and introduces the direct object).

### Time-

530. í mua í, *before.*

í mua a'e í, *a little before.*

í mua 'tu í, *before.*

na mua í, *before.*

mai..mai â, *from...onwards.*

í na, í roto í na, *during.*

mai, *from.*

í te ánotau í, *at, during the season of.*

í te tau í, *at, during the time of.*

é tae noa'tu í, *until.*

í muri í, *after.*

na muri í, *after.*

na muri a'e í, *a little after.*

na muri atu í, *after.*

é mea fatata....í, *near to.*

hou, *before.*

531. The above are the principal prepositions denoting time. Note that *i*, as a general rule, indicates the precise time or epoch when something occurs or is:

ua fanau óia í teie iho nei matahiti, *he was born this very year,*

that *mai* indicates the time or epoch when something commenced:-

mai te hamani-raá-hia ó te ao nei, *since the creation of the universe,*

that *i* or *ia* indicates the time or epoch up to which the action is prolonged:-

é tae noa'tu í to tatou pohe-raá, *until our death,*

é tae roa mai ia tatou nei, *until our time epoch,*

that, as in the following examples, *a'enei* and *a'e* indicate that the time has passed by or is counted:-

á ono a'enei matahiti í to óe tae raá mai, *is six years since you arrived,*

and that *i na* expresses the duration of anything  
 ua faátere óia í te mataéinaá í na matahiti é ono.

### Direction-

532. No...mai í, *from, (origin or commencement)*  
 na, í na, é na, *by way of.* (Pres., Past, Fut.)  
 no uta mai í, *from the interior (of land)*  
 na niá í, í na niá í, é na niá í, *by way of.*  
 no tai mai í, *from the lagoon to, towards,*  
 (as: -by wagon, canoe, etc.) (Pres., Past, Fut.)  
 í na uta mai (ra) í, í na uta í, *by way of the*  
*interior to. (past).*  
 é na uta mai í, é na uta í, *by way of the*  
*terior to. (future).*  
 na mua í, í na mua í, *before, in front of;*  
 (pres., past, and fut., respectively).  
 na roto í, í na roto í, é na roto í, *through*  
 (pres., past, and fut., respectively).  
 na ropu í, í na ropu í é na ropo í, *through*  
*between (pres., past, and fut.).*  
 na roto mai í, *from within outwards.*  
 no niá mai í, *from off of.*  
 í, ia, *to, towards.*  
 iô, *to, towards the home of, (i.e.- the place of*  
*abode).*  
 mai, *from, (en route, - not as a starting point)*  
 mai...mai, *from...hither.*  
 é tae roa'tu í, *as far as.*

533. As the Tahitian *ta* and *to*, *a* and *o*, and *na* and *no* may be prepositions, possessive adjectives, or possessive pronouns, care must be taken to distinguish carefully between them. We are here concerned only with *prepositions* denoting possession; the possessive adjectives and pronouns will be discussed in the chapters devoted to them.

534. *A* and *o* are the simple prepositions that translate the English: - of.

Rule: - Use *á* and *ó* when "of" is preferable in English.

Te fare *ó* Tihoni, *The house of John.*

Te *áfata á* mea, *The box of so and so.*

*Ta* and *to* are used in several ways in Tahitian, but their use as prepositions only will be considered here. (See; - AUXILIARY VERB "To Have;" also POSSESSIVE and RELATIVE PRONOUNS. Par. 124).

535. Rule: - Use *ta* and *to* when the English possessive case-ending is employed, i.e., the noun followed by the apostrophe and the possessive termination: - 's.

O teie *to* Tihoni fare, *This is John's house.*

O tera *a'e hói ta* mea puaáhorofenua, *That over there is indeed so and so's horse.*

*Na* and *no*, strictly as possessive prepositions, are used like *a* and *o*, but with a somewhat different meaning, and indicate: - *for*, *intended for* and *belonging to*; also *kindred* and *relationship*.

*No* is occasionally used instead of *na* indicating possession, but emphatically, as of right inherent, as: -

No'ú te mou'a, no'ú te fenua, no'ú te tai, no te fare. *Mine are the mountains, the land, the sea, the houses.* (From the declaration of King Pomare II after the battle with Opuhara.

536. Both *na* and *no*, however have other and distinct meanings as prepositions, - *na*, as a preposition of cause, means, etc., and both *na* and *no* as preposition of specification, which see.

Na vai teie maá? *For whom is this food (intended or destined)?*

Na tera taáta, *For that person.*

No vai teie taupoó? *To whom does this hat belong? Whose is this hat?*

No to'ú tuáne, (*it*) *belongs to my brother (of a sister).*

E fetíí iho â ïa no teie tamahine, *That is a true relative of this girl.*

O te fetíí iho â ïa ó teie tamahine. *That is a true relative of this girl.*

*Note:-* In the fourth example just given the best contemporary opinion prefers *tuane* to the form used throughout the Bible, i.e.:- *tuaane*. The latter, however, is probably the original form, and is retained, allowing for phonetic changes, in the following dialects:- Samoan, and Marquesan (in certain localities only); all other dialects of the Polynesian tongue, however, retain the form corresponding to *tuane*.



The above prepositions combine with the personal pronouns to form the possessive pronouns and adjectives, which See, Paragraphs, 128, 129, 130.

## 537. VOCABULARY.

Sabati,	<i>Sunday.</i> (usually written: <i>Tapati.</i> )
Monire,	<i>Monday.</i>
Mahana piti,	<i>Tuesday.</i>
Mahana toru,	<i>Wednesday.</i>
Mahana maha,	<i>Thursday.</i>
Mahana pae,	<i>Friday.</i>
Mahana maá,	<i>Saturday.</i>
Tenuare,	<i>January.</i>
Fepuare,	<i>February.</i>
Mati,	<i>March.</i>
Eperera,	<i>April.</i>
Me,	<i>May.</i>
Tiunu,	<i>June.</i>
Tiurai	<i>July.</i>
Atete,	<i>August.</i>
Tetepa,	<i>September.</i>
Atopa,	<i>October.</i>
Novema,	<i>November.</i>
Titema,	<i>December.</i>
Hoê matahiti,	<i>One year.</i>
Te anuanua,	<i>the rainbow.</i>

te hoê papape,	<i>a certain squall.</i>
te hoê vero,	<i>a certain tempest.</i>
te uira,	<i>the lightning, electricity.</i>
te patiri,	<i>the thunder.</i>
te mahanahana,	<i>the warmth.</i>
te auahi,	<i>the fire.</i>
te toétoé,	<i>the cold.</i>
te pape paári,	<i>the ice.</i>
te veáveá,	<i>the heat.</i>
te ninamu,	<i>the blue.</i>
te úoúo,	<i>the white.</i>
te hinahina,	<i>the gray.</i>
te éreére,	<i>the black.</i>
te éhu,	<i>the red-brown.</i>
te úteúte,	<i>the red.</i>
te reáreá,	<i>the yellow.</i>
te matie,	<i>the green.</i>
te vareáu,	<i>the violet.</i>

### Reading Exercise.

538. 1. Ua haere au í te óire. (See par. 522).  
 2. Ua faároó matou í te hoê haápiíraá no Bibilia ó tei haápií mai í te huru ó te hamniraá ó te ao nei í te hora pae. (See par. 523. In this sentence correct the mistake).  
 3. A haere óe í muri í te fare taóto ai. (See par. 526).

4. Te parahi ra óia i pihái iho í te fare. *See par. 526.*
5. Tei Amerita óia. *See par. 527.*
6. Tei Hikueru ia órua. *See par. 527.*
7. E mea atea roa te pahi. *See par. 528.*
8. Ua tae mai óia í te hora pae. *See par. 551.*
9. No hea mai óe? Mai tai mai au. *See par. 532.*
10. Ua haere ratou í te fare ó Mati. *See par. 534.*
11. Ua haere ratou í to Mati fare.
12. Na vai teie nei tipi. *See par. 536.*

539. Translate these sentences into Tahitian and present them to your teacher for correction.

1. The Man went through the house out upon the porch. *See par. 520, 522.*
2. Come up in front. *See par. 516.*
3. He is in the house. *See par. 527.*
4. He was in the house. *See par. 527.*
5. The land is very near. *See par. 528.*
6. He saw Moorea. *See par. 529.*
7. Bring me first the sugar and afterwards the milk. *See par. 530.*
8. He was killed at 3 o'clock.
9. He is from France. *See par. 532.*
10. This is the Mother of John. *See 533.*
11. This is John's Mother. *See par. 534.*
12. Who is this money for? *See 535.*
13. It is the true mother of the child.

## 540. MATERIAL FOR CONVERSATION

Ua motumotu te pute. *The sack is torn.*

Ua haere te mau tane é tai'a. *The men have gone fishing.*

A haere óe é pafaí í te ánani. *You go and pick some oranges.*

E mei'a anei ta oe é te ví? *Have you bananas and mangos?*

A áfaí í tera rata í te fare veá. *Take that letter to the post office.*

A horoá í te ínaí na te úri. *Give the meat for the dog.*

Ua mauíui to'ú ópu. *My stomach aches.*

E mea mania roa te moana. *The sea is very calm.*

541. Perhaps the most confusing of all Tahitian idioms are the several distinctions in the use of the vowel *a* and *o* in *a*, *na*, *ta*, and *o*, *no*, *to*.

542. *Rule*:- Use *o*, *no*, and *to* for:-

1. *All members of the body, and all that emanate from the body including one's thoughts expressed, but no one's words articulated, nor sins committed;*

2. *All that the body may enter;*

3. *An integral part or portion, or specific attribute of anything, as one of several objects required to complete the whole;*

4. *The land of one's birth or origin, or permanent residence;*

5. *All attributes, qualities, and dispositions proper to the word modified; also all such in the abstract, as ideas;*

6. *All participial nouns used verbally where the thought dwells rather upon the action than upon the completed act;*

7. *And for one's own child, parent, or other relative, wife, servant, friend, etc., in a definite or specific form.*

See par. 544.

543. *Rule:- Use a, na, and ta in all cases not covered by the above. See par. 544-A.*

544. (Exception:- see POSSESSIVE ADJECTIVE for the use of the anomalous possessive adjectives *na* and *tana*, paragraphs 147, 148).

1. To Tihoni úpoó, ávae, manaó, here, etc.,  
*John's head, foot, thought, love, etc.*
2. To te taáta áhu, pape-hopu, taupoó, fare,  
*The person's clothes, water-to-bathe-in, hat, house.*
3. To te fare aroaro, *The house's ceiling.*  
To te puta ápi parau, *the book's page.*  
To te vaá riu, *The canoe's bilge-water.*
4. No Farani au, *I am of France, I am a Frenchman.*
5. To te raáu paári, *The stick's hardness.*  
To te metua maitaí, *The parent's goodness.*  
To te tavana faáea raá, taóto raá, *The governor's staying, sleeping.*
6. To te haáva faáutuá raá, *The Judge's condemning.*

Ta te haáva faáutuá raá, *The judge's con-  
nation, i. e.:- judgement rendered.*

7. E fetií, tamaiti, metua, no'ú, *A relative,  
parent of mine.*

544-A. Ta te vahine pape inu. *The woman's dr-  
ing water.*

Te puta á te taáta. *The book of the per-*

Te parau á te órero. *The speech of the orat-  
etc., etc.*

### Cause, Means or Instrument, Agency-

545. na, by, é, í, by. [account  
í, ia, by, through the agency of,  
ta, by.

546. *Na* is used when emphasis on the fact  
action is expressed or implied, and in asking and rep-  
ing to a question, and must precede, not follow, the ver-

Na'ú í faátiá teie fare. *By me was this house bu-*

Na'ú teie fare í faátiá. " " " " " "

547. *Note:-* Following the verb both *na* and  
translate *for, intended for*, while *no* (not *na*) may a-  
translate *concerning, with reference to*. (See Specific  
tion; paragraph 555).

Ua faátiáhia teie fare no'ú. *This house was bu-  
for me.*

Ua arataíhia mai tera puaáhorofenua na'ú. *Th-  
horse was led here for me.*

Ua ui mai te tamuta no te óhipa ta'ú í faáue ia'n.

*The carpenter questioned me concerning the work  
had commanded him (to do).*

548. In a simple affirmation, however, where no special emphasis is expressed or implied, the following form is usual:-

O vau tei faátiá í teie fare. *It was I who built  
this house.*

549. *E* is employed to indicate the agent, including qualities personified, and objects impelled by natural forces, (but not the instrument), after verbs terminating with the passive suffix *-hia*; *i* is used in the same way to indicate the instrument, (but not the agent). After the passive suffix *-a*, either *i* or *ia* is used, before common nouns, or the personal pronouns and names of persons, as the case may be. (See:- *I, IA*, following Paragraph 551).

550. *Note*:- Strictly speaking, *e* is not a preposition at all, but a verb auxiliary indicating the "doer" of anything; however, for all practical purposes, by regarding it as a preposition translating "by" the Tahitian form may be accurately and readily translated into idiomatic English.

Ua taparahia te úri é au. *The dog was killed by  
me.*

Ua roóhia óia é te áti. *He was overtaken by disaster.*

E mea topahia é te haári. *A thing fallen-upon by  
a coconut.*

Ua táirihia te tamaiti í te raáu. *The child was  
scolded by the mother.*

*whipped with (by) a stick.*

551. *I* and *IA*, are employed to denote the agent after verbs terminating with the passive suffix *-a* after intransitive verbs used passively without the addition of a passive suffix; in all such cases the agent instrument without distinction, is governed by the position *i* or *ia*, as the case may be, *-i*, if the object of preposition is a common noun, *-ia*, if it is a proper noun or pronoun.

Ua roaá te i'a ia'ú, *The fish was caught by*  
E riro ta'na faufaá ia Tihoni, *His valuables*  
*be acquired by John.*

Ua pohe óia ia matou. *He died through us (i)*  
*through our agency).*

E pau te maá í te manu. *The food will be c*  
*sumed by the birds.*

é, te hapa na óe í to\* mata átau..., *And, (*  
*you are sinned-against by your right eye, (re*  
*dered freely: -and if your right eye offend you*

552. *TA*, is employed to indicate the agent or instrument in relative clauses, and for practical purposes may be regarded as a contraction of the relative pronoun combined with the personal pronoun indicating the agency. It is used in the same way after *o vai*, *who* and *éaha*, *what*.

Te úri ta'na í taparahi, *The dog which he killed,*  
*(ta'na contracted from te ana, which he).* . . .

\* to, contracted form of:- to óe.



Te fare ta matou í vavahi, *The house which we  
oyed, (ta matou for te a matou).*

Te moa ta te puaáhorofenua í patu, *The fowl  
eh the horse kicked.*

O vai ta óe é farerei? *Whom will you meet? (lit-  
y:-who by you will be met?).*

Eaha ta óe é parau na? *What are you saying?  
:-What by you is being said?)*

553. In the last two examples the relative pronoun  
understood or implied, *i.e.:- Who (is the person) that  
you will be met? and:- What (is the thing) that by you  
being said?*

*te:-* From a purely grammatical standpoint it is pro-  
bly incorrect to regard *ta* as a preposition at all, but  
so doing the Tahitian form is made to approximate  
English more nearly, and is easier of comprehension  
the student.

554. Other prepositions denoting cause are:-

no, í, *for, on account of.*

na roto í, *by means of.*

ma te, *with, having.*

#### Specification-

555. No, *from.* EX.:- no te paeáu ó te metua tane.

*From the side of the father.*

No, means *from*, denotes the source, origin, or  
commencement of anything; in this sense it combines  
with many adverbs to form prepositional locutions, such

:-

no roto mai í, *From within to, towards.*

no rapae mai í, *From without to, towards.*

no uta mai í, *From the interior (of the land) towards.*

no tai mai í, *From the lagoon to, towards.*  
etc. etc.

no, na, *for, for to be, intended for, etc.*

A horoá mai í tena maá na'na. *Give me food for him.*

é ááhu no te vahine. *A dress for (intended for) that woman.*

í, *for, for the use of.*

ua hoóhia mai te parahiraá í te moni m  
*The chair was sold to me for a small amount of money.*

ia, no, *Concerning, with reference or regard on account of, through.*

na, na roto í, *by [manner, not cause:- na t  
riá, by the ear].*

na, *by way of, by means of [manner].*

na niá aé í, *in addition to.*

í, *by (with respect to rates); in (with respect to dimensions); per, EX. :-é horoáhia na'na é toru í te mahana hoê. Will be given to him three lars per day.*

é pae metera í te roa. *Five meters in length.*  
mä, mai. *with (having).*

mā te tipī í te rima, *With(having) the knife in the hand.*

mai te au í, í, *according to.*

I to óe manaó ra, é moní rahi anei to te reira?

*According to your view, is that too expensive?*

mai te au-óre í, *despite, against one's inclination.*

noa'tu, átira noa'tu, *nevertheless, notwithstanding, (not followed by:- i, ia).*

í, ia, *with respect to, towards.*

E áitarahu tatou í te Hau, mai ta tatou í te A-tua ra. *We have obligations toward the Government, as we have toward God.*

556.

## V O C A B U L A R Y.

Te huirā, the wheel.

te pahere, the comb.

te tuto, the yoke.

te tiai mamoe, the shepherd.

te ahū oomo, the shirt.

te tapiota, the tapioca.

te taputai, the turpentine.

te tapau, the rosin, lead.

te tuava, the guava.

te one, the sand.

te uhi, the yam.

te tute, the fig.

te orive, the olive.

te araea, the clay.

Te tuto, the yoke.

te tamanu, the salmon.

te huero moa, the hen's egg.

te pata, the butter.

te pata paari, the cheese.

te pape toetoe, the ice cream.

te pape paari, the ice.

te painapo, the pineapple.

te taporo, the lemon.

te uru, the bread fruit.

te meri, the honey.

te mori arahu, the coal oil.

te punu, the tin, spoon.

te iriliri, the gravel.

te mereni, the mellon.

te paura pupuhi, the gunpowder.

te reni, the chalk.	te apara, the apple.
te ofe, the bamboo.	te vavai, the cotton.
te pua, the soap, lime.	te vanira, the vanilla.
te vine, the grape.	te oniani, the onion.
te aeho, the reed.	te oniano piropiro, the g
te tomatî, the tomato.	te ofaaraa rô, the ant bed.
te pipi, the beans.	te pipi rarahi, the lima b
te ofaaraa uri, the dog kennel.	te pipi menemene, the pea

### Reading Exercise.

557. Translate these sentences into English and present them to your teacher for correction.

1. Ua mauïui to'ú rima. See par. 541, 542.
2. Ua repo roa to'ú áhu óómo. See par. 542.
3. Ua íno roa ta'ú buka. See par. 543.
4. Na ratou vau í faáue. See par. 546.
5. O óoutou tei ámu í taua faraoa ra. See par. 54
6. Ua papáhia te rata é au. See par. 549.
7. Ia maitái matou ia óe. See par. 551.
8. O te fare teie, ta'ú í faátiá. See par. 552.
9. No te fenua nei óia. See par. 544.

### Reading Exercise.

558. Translate these sentences into Tahitian and present them to your teacher for correction.

1. If you will kindly hand me my coat I will be much obliged. See paragraph 542, 543.
2. This is the tree which I cut. See par. 552.

3. O my dear son! See par. 149.
4. This city was built by my father. See par. 546.
5. This dress was made for Mati. See par. 547.
6. That food was cooked for him. See par. 547.
7. The bullet did not hit the house. See par. 551.
8. The book which he wrote was stolen. See par. 557.
9. Because of your wickedness you were condemned. See par. 554.
10. He is of (from) Papeete. See par. 544.

### 559. MATERIAL FOR CONVERSATION.

O vai to óe i'óa? *What is your name?*

O Fare to'ú i'óa. *My name is Fare.*

Ahia a'enei matahiti í to óe taeraá mai? *How many years already since you arrived?*

A pae a'enei matahiti í to'ú taeraá mai í Papeete nei? *Five years already since I arrived in Papeete.*

E faáea maoro anei óe í ô nei? *Will you remain here long?*

No te aha óe é óre é rave óiói atu ai í tena óhipa? *Why will you not do that work faster?*

No te mea e, ua hope roa to'ú puai. *Because my strength is all gone.*

A haere óe é tíí atu ia Ioane. *Go and get John.*

I to'ú mana'o é ére ia í te mea tiá. *I do not think that it is just.*

## THE CONJUNCTION.

## CHAPTER IX.

560. The conjunction is a word or part of speech that connects words, clauses, and sentences, or determines the relation between sentences, as *and* in "day and night."

561. Conjunctions are of two principal kinds, - *coordinate* and *subordinate*-, according as they join coordinate clauses in compound sentences or subjoin subordinate clauses in complex sentences.

562. Adverbial conjunctions not only unite thoughts but also express relations of place, time, causation, comparison, etc., as *where*, *when*, *because*, *as*, *then*, &c.

563. *Note*:- Grammatical rules that have been devised to explain the structure of English can not be applied with precision to the Polynesian dialects in which the same word may often be noun, verb, adjective or adverb, as the case may be, depending upon the context and the particular arrangement of the particles used in connection with it.

564. Many of the following conjunctions may be other parts of speech, as is also the case with respect to the adverbs, prepositions, etc., given in other chapters.

## Co-ordinate Conjunctions-

*E*, *and*. Ex:- Te taupoó é te rimarima. *This hat and the glove.*

maua ó, órua ó, raua ó, *and, and I, he, you.*

Ua reva maua ó Toma. *Thomas and I departed.*

Ua tae mai Mere raua ó Timi, *Mere and Jim  
have arrived.*

matou ó, ótoutou ó, ratou ó, *and, (as maua, orua,  
and raua).*

Hoí, *and, so,* ó vau hoí tei haere mai, *so I came;  
and I came.*

Atoá, *also, and,* ó óia átoá tei reva, *and he also  
went.*

Ma, *and,* used principally in counting, -hoê áhuru  
ma piti, *ten and two:- twelve.*

mâ, *and associates, and family, and those with  
him, and Co.,* used after a name, and closely  
approximating *Mory's* in the following sen-  
tence:- *Mai haere ana'e tatou iô Mori ma,*  
*Let's all go together to Mory's.*

E, áorê ra, *or,* é rave au í teie é áorê ra í tera,  
*I shall take this or that.*

Râ, áreá, tera râ, áreá râ, teie râ, *but, never-  
theless, however.*

Eíta.... éíta átoá, *neither.. nor. (future).*

Aita.... áita átoá " " (pres. and past).

E ére... é ére átoá, " " (pres. and past;

See Negative Adverb).

565. *E* is a copulative conjunction answering to  
*and*, and is by far the most common way of expressing  
its relationship between words or clauses.

Te rui é te ao, *the night and the day.*

Te taue é te vahine, *the husband and the wife.*

566. As between *atoa* and *hoi* the former is the emphatic, and corresponds to the English *also* and *wise*; *hoi* has much the same force as the English *too*.

Te haere átoá nei matou, *We also are going.*

E haere átoá óutou, *Go ye likewise.*

Te faároó nei matou í te Atua, te Metua hau-mórerá, é í te Varua Maitaí hoí, *We believe in the Father everlasting, and in His son Jesus Christ, and in the Holy Ghost too.*

567. *Ma* is used in counting (as given above); the sense of *and* associates another example may be given:— á faáite óe ia Pauro ma, *tell Paul and his associates.*

568. As between *râ*, *area*, *tera râ*, the first two indicate the least degree of emphasis; *tera râ* a greater degree; and *area râ* the greatest degree of emphasis.

A faáea na óe, ó vau râ te haere.

Eiaha tereira, áreá teie.

Ua hinaáro vau í te haere atu, *tera râ áita hana ta'ú é raveá. I wished to go to you, but in deed I could not manage it.*

A haere noa na í to haereá, áreá râ, é hape ia óe. *Go your own way, nevertheless, you will be wrong.*

*Teie râ* is used when some explanation is to follow.



anslates: *for this reason:-*

Ua hinaáro vau í te haere atu, teie râ, no te mau mea í haátaupupu ia'ú, áita ta'ú í nehenehe. *I wished to go to you, but (for this reason) on account of the many things that hindered me (the explanation) I was unable to do so.*

### Subordinate Conjunctions-

59. No te mea, *for the reason that, because.*  
 í te mea e, *on account of that, on account of the fact that.*  
 ía, *that, in order that, so that.*  
 e, *that, said that, through, believe that, etc.*  
 ía,....ra. *when.*  
 í te hora (taime, tau, ávaé, mahana, etc.)... ai, *when.*  
 é tae noa'tu í te hora (taime, tau, etc.)...ai, *when.*  
 í muri a'e, *then, thereupon.*  
 í muri iho, " " "  
 hoí, *then, so, of course, but.*  
 paí, " " " (urgently, a rave pai, go on and take it!)  
 maoti, *then, (emphatic).*  
 áhiri, *had, if..had.*  
 í te tumu...ai, *why, reason why.*  
 ía, *if, supposing that.*  
 mai te mea e, " " "  
 mai te peu e, " " "

(é) á óre ra,	<i>or else, if not.</i>
á óre ïa,	" " " "
mai te meâ ra e,	<i>as if.</i>
mai te mea râ e,	<i>but if.</i>
noa'tu,	<i>although.</i>
átira noa'tu,	<i>but then, after all, beside</i>
	<i>right.</i>
ói vai a'e, no vaivai a'e,	<i>while.</i>
í to . . . . (noa)raa,	" "
á . . . ai,	<i>while.</i>
mai,	<i>as, like.</i>
no reira,	<i>therefore.</i>
á, ó te,	<i>lest.</i>
maori,	<i>fortunately that, luckily that.</i>
maori râ,	<i>unless, except, except that.</i>
áuaá,	<i>thanks to, due to,</i>
éi,	<i>as, for to be.</i>

570. *Ia* introduces the subjunctive mood, translates *that, so that, in order that*. See VER. Subj. Mood par. 270.

571. *E* introduces a direct or indirect quotation; it is used after the following and similar verbs: - *para* say; *faaite*, tell; *mana'o*, think; *mata'u*, fear; *faara* hear; *papu, taa*, be sure, etc.; - also after adverb phrases such as: - *na ô maira (e)*, thus, saying; in the latter case it should be omitted in the narrative, but used in quoting what someone else has said.

Ua parau mai óia ia'ú e, é taáta itoito óia.

*He said to me that he was an energetic man.*

Te mataú nei au e, ua pohe raua. *I fear that they (two) are dead.*

Ua faároó vau e, é óhipa íno ta mea í rave, *I heard that so-and-so had done an evil deed.*

Te ná ô maira óia e, éiaha ía haere, *He said to me that I should not go.*

## 2. VOCABULARY.

- Te óruraá, *the swelling.*  
 te puta, *the wound.*  
 te motu, *the cut, rent.*  
 te úpoó pahure, *the bald head.*  
 te puú, *the hump, pimple, bump.*  
 te tuapuú, *the hunchback.*  
 te mataporaá, *the blindness.*  
 te ararâraá, *the hoarseness.*  
 te ma'í puúpuú. *the measles.*  
 te pihaeraá, *the vomiting,*  
 te paá ó te faraoa, *the bread crust.*  
 te ófi, (óphi), *the serpent.*  
 te feé, *the cuttle-fish.*  
 te rimu, *the sea weed, sponge.*  
 te moó, *the lizard.*  
 te áoaraá, *the barking.*  
 te úáraá, *the bleating.*  
 te umôraá, *the bellowing.*  
 te taí á te manu, *the cry of the bird.*  
 te ááoaraá moa, *the crowing.*

- te taí á te puaáhorofenua, *the neighing.*  
 te niaoraá, *the mewling.*  
 te nanunanuraá, *the cooing.*  
 te úúruraá á te riona. *the roaring of the lion.*  
 te hioraá, *the whistling.*  
 te ófaáraá, *the nest.*  
 te ófaáraá manu hamani meri, *the hive of bees.*  
 te úúairaó, *the pigeon.*  
 te toé, *the worm.*  
 te áeto, *the eagle.*  
 te toreá, *the snipe.*  
 te úúpa. *the dove.*  
 te moóra, *the duck, goose.*  
 te tuturahonui, *the spider.*  
 te popoti, *the cockroach, beetle.*  
 te naonao, *the mosquito.*  
 te veri, *the centipede.*  
 te raó, *the fly.*  
 te pepe, *the butterfly.*  
 te tutuá, *the flea.*

### Reading Exercise.

573. Translate these sentences into English and present them to your teacher for correction.

1. E haere maua ó Hati í te fare toa. See par. 50.
2. Na matou átoá é rave í te ohipa. " " "
3. Aita vau í íte í taua taáta ra. See par. 238.
4. Teie fare, o te fare ia ta'ú í hamani. See

par. 128, 129, 130.

5. No'ú teie fare. See par. 146.
6. O teihea ta óe í hinaáro, teie anei é áórê ra tera anei? See par. 564.
7. Ua faáíte au ia'na, aita râ óia é haápaó nei. See par. 237, 568.
8. E ani au ia'na, tera râ éíta é faátiáhia to taua aniraá. See par. 568.
9. Ia haere óe ra, é tupohe ia vau í te mori. See par. 569.
10. Ia tamaá tatou é tia'i. See par. 569.

### Reading Exercise.

74. Translate these sentences into Tahitian and present to your teacher for correction.

1. Tihoti and I went to the City. See par. 564.
2. Huti and his companions will come up to the house tonight. See par. 567.
3. It is not necessary to go, unless you desire to. See par. 574.
4. I desire very much that this be done quickly, nevertheless, you may please yourself.
5. When you come bring your friend with you. See par. 569.
6. Work while the day lasts. See par. 569.
7. The child nearly fell. See par. 408.
8. Had you not done that you would have been better off. See par. 569.

6. If you go I will then be pleased. See 569, 570.

10. It is said that he is an honest person. See 569, 570.

## 575. MATERIAL FOR CONVERSATION

Te farií nei anei óe í ta'ú é parau atu nei?  
*you now accept what I am telling you?*

Eíta é nehenehe ia'ú ía farií í ta óe é parau  
nei. *It is not possible for me to accept what  
are saying.*

Eiaha roa'tu óutou ía haere ê atu. *You must  
go away.*

E parau mau ta óe. *You are correct.*

Eaha ra to óutou mana'o? *What do you think?*

E mea átaáta ta óe parau. *Your words are a joke.*

Eaha ta óutou é hinaáro í te rave? *What do  
wish to do.*

Afea óutou é reva'i? *When will you leave?*

Ananahi matou é reva'i. *We will leave tomorrow.*

Eaha óutou í haere mai ai? *Why did you come  
hither?*

Eaha te tumu óutou í haere mai ai? *What is  
reason that you came hither?*

576. *Ia*, meaning *when*, may be used with or without *ra*, though it is usually preferable, for elegance, to include it in its correct place in the sentence. Referring to past time we should say: *ia'na i tai ra*, (not *tai oia ra*). "when he cried," but in future time *ia*

*ra* only may be used. The *ra* may be omitted, only in past time, more often in the future.

*When* may be expressed also, as above noted, by *tai*me (*hora*, etc.) . . . *ai*, and even by *i to* . . . as in the following examples:-

I te *tai*me *vau í tae mai ai*, *When I arrived* (lit.:- *at the time that I arrived*).

*í to'ú tae raá mai*. *When I arrived* (lit.:- *at my arrival*).

*í to tera taáta hamani raá*. *When that person made*, (lit.:- *at of that person's making*).

*ía tae mai au (ra)*. *When I shall arrive*.

*ía'ú í tae mai ra*. *When I did arrive, when I arrived*.

577. The English conjunction *then* finds no exact equivalent in Tahitian; the meaning which it conveys could be expressed as following:-

A *haere*, *é í muri a'e*, *é hoí mai óe*. *Go, and then (afterwards) return*.

*Mai te mea e*, *éíta óe é rave í teie*, *á rave hoí ía í tera*. *If you will not take this, then take that*.

578. The *reason why* is expressed in the following

*Ua íte óe í te tumu í faáea noa ai au í Papeéte*.  
*You know the reason why I remained in Papeete*.

579. For the use of *ahiri*, *mai te mea e*, etc., See VERBS, Conditional Forms. Although *ia* may be regarded as a conjunction meaning *if* (as given in the above list), it is certainly more correct in most cases to consider it merely as a conjunction translating *when*; it is, however, very commonly translated by *if* in the Bible.

580. As a conjunction, *if not* is rendered by *e a ore ra*, and *a ore ia*; "*but if not*," would be translated by *ia ore rá*.

A faáíte mai óe í tereira, é á órê ra, é faáutuá  
vau ia óe. *Tell that to me, if not, I shall  
punish you.*

A rave óe í teie úru, é á órê ia, á rave í tera 'tu.  
*Take this breadfruit, or else take that one.*

581. *Mai te meá ra e*, "as if," is distinguished from *mai te mea rá e*, "but if," solely by the length of the *ra*; in the former it is pronounced short, in the latter, long.

Te haámaná ra óia í te moni mai te meá ra e, é  
taáta óna óia. *He throws away money as if  
he were a rich man.*

582. *Noa'tu*, "although," sometimes precedes, and sometimes follows the word introduced by it, as:-

Te rave noa ra óia í te óhipa, noa'tu â ia to'na  
rohirohi. *He keeps on working although he is  
tired.*



Rohirohi noa'tu â óia, é rave à óia í te óhipa.

*Although he may be tired he will keep on working.*

583. *Aтира noa'tu*, "but then", "after all", - must precede the clause which it introduces:-

Aita vau í here ia'na, áтира noa'tu, ó vai tei here ia'na? *I do not love him, after all who does love him?*

584. The English conjunction *while* is rendered in several ways in Tahitian;- *oi* is used to indicate that the action or state of being referred to is still going on,- *oi vai a'e te ao*, "while it is still daylight;" other ways of expressing *while* are:-

í to'na faáea-noa-raá í Papeéte nei, *while he was living in Papeete.*

á faáea noa ai óia í Papeéte nei, *while he was living in Papeete.*

ía'na í faáea noa í Papeéte nei, *while he was living in Papeete.*

585. By using the adverb *noa*, "continuously, without interruption," the sense of *while* is conveyed in the above examples; if it were omitted, the sense would then more closely approximate the English *when*.

The purest Tahitian form, however, is the use of two co-ordinate clauses without any conjunction, thus:-

Te faáea noa ra óia í Papeéte nei, te haápií noa ra ia í te reo Tahiti.

*He was living at Papeete, he was learning the Tahitian language, freely:- while he was*

*living at Papeete he was learning the Tahitian language.*

586. *Mai*, "as,"- when used as a conjunction, should be followed by the preposition *ta* (not *to*), indicating the "doer" of the action, and the verb, should follow *ta* as:-

A rave óe í ta óe óhipa mai ta'ú í faáue atu.

*Do your work as I commanded you (to do it).*

587. *No reira*, "therefore," "consequently,"- is used both with and without the directive particle *ai*,-

No reira, haere mai nei au. *Therefore, I came.*

No reira vau í haere mai ai. *That's why I came.*

588. There is a distinction in the use of the two conjunctions *a* and *o te* signifying "lest;" *a* is used in direct address, and is more emphatic, suggesting an imminent or impending danger; *o te* would be used in speaking of some one else, and would indicate a possibility to be feared or avoided,-

589. In some dictionaries *oi* is given as a conjunction meaning *lest*: we do not know of any case, at the present time, in which it may be correctly so used.

590. Care should be taken to distinguish between *maori* and *maori râ*; the latter signifies *unless, except, except that*, whereas *maori* signifies *luckily that, fortunately that*, as:-

Eíta óe é haere í rapae, maori râ ía ora óe.

*You shall not go outside unless you get well.*

E rave au í teie mau taihaá maori râ tera.

*I shall take these things except that one.*

Maori óe í haere mai í farerei ai óe ia'na. *Luckily that you came (for that) you met him.*

591. *Auaa* is used in constructions very similar to those used with *maori*, but whereas the latter introduces a clause the former introduces a noun, thus:-

áuaá óe í ora ai au, *Thanks to you I lived (was saved).*

áuaá ratou í óre ai au í paremo ai, *Thanks to them I missed being drowned* (note the use, in the last example, of the verb of negation *ore*; in English this might be translated positively instead of negatively, *i. e.*-“but for them I had drowned;” this latter form has, however, no equivalent in Tahitian).

592. Compare the first of these two examples with the last of the preceding paragraph,- *maori* introduces the clause:- *oe i haere mai*, whereas *auaa* introduces the pronoun *oe*. Both conjunctions must be followed in some part of the sentence by the directive particle *ai*. Remember that *auaa* must never be translated “But for” for this would make the verb *positive* instead of *negative*, and vice-versa.

593. *Ei*, as, for to be,-- is used principally after *riro*, to become; but it may also be used in the same way after such verbs as *farii*, receive, *maiti*, elect, *faatoroa*, invest with office, etc., etc.

é riro óia éi metua no'ú. *He will become as a father to me.*

á áfaí mai í te úru éi maá na'ú. *Bring me the breadfruit for to be food for me.*

ua maíthia óia éi tavana. *He was chosen (elected) as (for to be) governor.*

## 594. VOCABULARY.

Te ropuraá ó te fenua, *the equator.*

te ápatoérau, *the north.*

te ápatoá, *the south.*

te hitiá ó te râ, *the east.*

te toóá ó te râ, *the west.*

te faá, *the valley.*

te áivi, *the hill.*

te tupuaí mou'a, *the summit of the mountain.*

te motu, *the (small, low) island.*

te mataéinaá, *the district.*

te ótiá fenua, *the boundry line.*

te é'a turu, *the bridge.*

te matete, *the market.*

te fare ma'i, *the hospital.*

te repupirita, *the republic.*

te ái'a tupuua, *the mother country.*

te fenua arií, *the kingdom.*

te Atua, *the Lord, God.*

te Torutahi, *the Godhead.*

te temeio, *the miracle.*

te merahi, *the angel.*

te hoê taáta mo'a, *a certain saint.*

- te temoni, *the demon.*  
 te parataito, *the paradise.*  
 te tino, *the body.*  
 te fetiá, *the star.*  
 te mahana, *the day.*  
 te râ, *the sun.*  
 te ávaé, *the moon.*  
 te fetiá áve, *the comet.*  
 te hitiraá ó te râ, *the rising of the sun.*  
 te maíriraá ó te râ, *the setting of the sun.*  
 te ávaé ápî, *the new moon.*  
 te vai tamariíraá, *the infancy.*  
 te ápîraá, *childhood, youth.*  
 te ruáuraá, *the old age.*  
 te ruhiruhia, *the aged.*  
 Taurua, *(the planet) Venus.*

## 595. MATERIAL FOR CONVERSATION.

Te hinaáero nei au í te tauturu ia ratou, tera râ, áita ta'ú é raveá. *I desire to assist them but I have no means (of doing so).*

Te tauturu nei â vau ia'na ra, mai ta'ú hoí í tauturu ia óe na. *I am continuing to assist him there as I assisted you there (where you are).*

Maori óutou í haere í roóhia'i óutou í te pahi.

*Luckily you went for that you caught the ship.*

Auaá te ámaá ó taua raáu ra í ore ai au í topa ai.

*Thanks to the branch of that tree, I did not fall.*

Te reva nei óe, no reira vau í haere mai ai.

*You are now leaving, I therefore have come.*

A faáite mai é á órê ra, é faáhapa atu vau ia óe.

*Make it known or else I will condemn you.*

Tena te tipi ía tapu óe í te taura.

*There beside you is the knife that you may cut the rope.*

Te hopu noa nei óia noa'tu â ía to'na paruparu.

*He is still diving notwithstanding his weakness.*

E mea maitai ía ía haere óe í te haápiráá.

*It is well that you go to school.*

Ia hinaáro óe í te reira ra, é roaá mai ía.

*When you desire it you will obtain it.*

## CHAPTER X.

### THE INTERJECTION.

596. The *Interjection* is that part of speech that expresses sudden emotion, excitement, or feeling; it is no real part of language, and does not enter into the organism of a sentence.

Interjections may be classed as follows:-

#### Of Greeting and Farewell:-

597. Ia ora óe! Ia ora na óe! *May you be well!*  
*Good day! (freely).*

Ia ora órua! Ia ora na órua! *May you (two) be*

*Good day!* (freely).

Ia ora óutou! Ia ora ua óutou! *May you be well!*

*Good day!* (freely).

A haere mai! *Come!*

A haere mai, á haere mai! *Come right along,  
Come right along!*

A haere mai é tamaá! *Come and dine with us!*  
(A formality; not always to be taken literally).

A parahi! *Sit down! Stay!* (Addressed to those remaining when the speaker departs).

A haere! *Go!* (Addressed to the one or ones leaving when the speaker remains).

E hoa! *Eh! Friend! Say!*

E homa! *Eh! Friends!*

Maeva! *Welcome!* (Acclamation addressed to a high personage).

### Of Surprise and Admiration.

598. Ha! *My! Dear me! Gracious me!*

Aue! " " " " "

Aue!..(noun)..e! as:-

Aue te rahi e! *How big!*

Aue te nehenehe e! *How pretty! etc., etc.*

Inaha! *Behold! Look!* Inaá! *Look!* (Same as *inaha*, but a vulgarism).

A hió na! *Just look a moment! Look here!*

Parau mau! *Just so! Thats true! Verily!* (Denoting assent, agreement).

E ére í te tuatuâ! *What a crowd! What a lot!*

E ére í te tiátiá!      " " " " " "

Of Joy, Satisfaction.

599. Aue te óaóa e! *What a joy! How happy I am!*

Aue te maururu e! *How satisfied I am!*

Aue te maitái e! *How good that is!*

E ére é óaóa to'ú! *What a joy I feel!*

Of Grief, Pity, Sympathy.

600. Aue! *Oh, dear!*

Ahe! *Alas! That's too bad!*

Aue hoí e! *Oh, dear! What a pity!*

Aue atura e! *Oh, dear me!*

Aue hoí taua rii! *How sorry I am for us both!*

Aue hoí taí tamaiti (tamahine) iti e! *Oh my poor little boy! (girl).*

Of Disgust.

601. A! *Confound it!*

Hiaél ....! (Expressing utter disgust and contempt).

Of Command, Exhortation.

602. A rohi! *Courage! Hang on! Keep it up!*

A faáitoito! *Cheer up! Be brave!*

A faáóromaí! *Be patient to endure with fortitude!*

Ia atea! *Give room! Let me by!*

A haere â! *Go away!*



Eiaha é ru! *Don't be in a hurry! Wait a moment!*

Atira! *Enough!*

Eiaha é na reira! *Don't do that!*

Eiaha ia! *Not that! Don't do that!*

(A) mamu! *Shut up!*

A tiaí í niá! *Stand up!*

Ahiri! *Show me! Let me see it!*

E ara! *Look out!*

A rave na! *Then do it!*

Maniania! *What a noise!*

Mai haere ana'é! *Let's all go together!*

A tiaí rií na! *Wait a moment!*

Ei hau! *Peace!*

### Of Interrogation, Reply.

603. Eaha? *what?*

No te aha? *why?*

Eaha ra? *what's that?*

Eaha ia? *what is it?*

O vai tera? *who is that? who goes there?*

O vau (maua, matou) 'Tis I, 'Tis we.

O. *Present.*

### Various.

604. E ére te rave ata e! *How difficult!*

Aita é raveá! *It can't be done!*

Haiol! *Oh, go on! I can't believe it! It's no use!*

Atae hoí óe e! *What a joker you are! Well!*

*Well! You don't say so!*

A hió na ra! *Now see what you've done!*

Aria! *Really!*

E ére! *Not so!*

605. Ordinarily the interjection, followed by a noun, is rendered by preceding and following the phrase with *e*. The first *e* is accented, the second is pronounced softly and very long,-

E te auahi rahi e! *Oh, what a great fire!*

606. The form in Tahitian corresponding to the Latin *vocative case* is invariable, and is expressed by the name of the person addressed preceded by *e*,-

E Taura! *O! Taura!*

E Tetuanui! *O! Tetuanui!*

607. Nearly all the interjections expressing feeling or sentiment may be replaced by the single interjection *ae!* by varying the tone or inflection to suit the occasion.

## CHAPTER XI.

### MISCELLANEOUS.

#### The Verbal Directive, *AI*.

608. *Ai* is called the *Verbal Directive*, or *Directive Particle*, for the reason that it *directs*, *points out*, and *specifies* the qualifying circumstances of the action, that is, of the verb,-- such as the *time*, *place*, *cause*, *means*, *manner*, *intention* or *object*, etc.

609. Nothing in the Tahitian idiom is so difficult or so seemingly involved as the constructions employing this untranslatable particle, and only constant study and practice will make these clear to the student; it is therefore of first importance that whenever this particle is met with in the Bible or elsewhere its use should be carefully analyzed with reference to the context in each particular case.

610. In general, *ai* may be said to point out some qualifying circumstance when the circumstance *precedes*, but not when it follows the action. Keeping, then, this distinction clearly in mind, we may proceed to enumerate the several uses of *ai* as follows:-

In the Jussive or Exhortative forms of the Imperative Mood.

611. *Ai* is not used in direct command with the expectation of immediate fulfillment, but in those forms, called the Jussive, Exhortative, Supplicatory, etc., which imply that one *ought, should, or must do anything*, and in similar constructions; it is then invariably preceded by the subjunctive mood in the first, or primary, clause, thus:-

la ámu óe í te maá, é tiá'i, *You should eat the food; you ought to eat the food; (Lit.:- That you eat the food would be right).*

Ia faáea vau í ó nei, é maitái ai, *It were well that I remain here, (Lit.:- that I remain here would be well).*

*Ia faáhoi mau óe í te tapeá é tiá'i, You must return the ring, (Lit.: That you surely return the ring would be right).*

It is *not* used however, when the exhortation follows the verb *tia*, to be right, --as:-

*E mea tiá ía faáhoi óe í te tapeá. It is right that you return the ring. (Lit.: A thing right that you return the ring).*

### After Qualifying Adverbs.

612. When adverbs of *time, place\**, *cause, manner, means, or object* precede the verb qualified, then this verb and its immediate modifiers are followed by *ai*, as:-

*Ei reira Hiro tamaá'i, It will be there that Hiro will dine.*

*Ei reira* is here the qualifying adverb that precedes the verb, *tamaa*. If we turn the sentence around so that the adverb no longer precedes the verb, the *ai* is not used, as:-

*E tamaá Hiro í reira. Hiro will dine there.*

Again:-

*Eaha te tumu í pohe ai óia? What is the cause (on account of which) he died?*

\*The sole exception to this rule is after adverbs of *place* such as *i reira*, in past time, thus:- *i reira Hiro i te taotoraa, It was there that Hiro slept, not:- i reira Hiro i taoto ai.*

Here, *tumu, cause*, is the qualifying circumstance, and precedes the verb, *pohe*; but:-

Ua pohe óia í teihea maí? *He died of what (which) sickness?*

Here the qualifying circumstance, sickness (*maí*), follows the verb, hence *ai* is not used.

613. When, however, the verb is omitted, the *ai* is not employed, as:- í nafea maí óe? *When did you come?* (verb omitted). But:- í nafea óe í haere maí ai? *When did you come?* Here the *ai* is obligatory since the verb *haere* is used.

Note carefully the difference between the verb form used when *ai* refers to *intention* or *object* as the qualifying circumstance, instead of to *cause, time, etc.*

I haere óia í te pae pape pohe ai. *He went to the river bank to die there.*

I haere óia í te pae pape í pohe ai. *He went to the river bank (therefore) he died.*

#### With certain Conjunctions.

614. After *auaa*, "Thanks to," *maori*, "Fortunately that," (not *maori*, unless, except); *no reira*, "Therefore," (not *no reira*, so); *i te mea*, "For the reason that," (not *i te mea*, because); and after *i te taima*, "At the time when;" *i te hora*, "at the hour when," etc., and after *i te tumu*, "the reason that," the *ai* is obligatory, always keeping in mind that the verb is preceded by the particular conjunction which qualifies it.

Auaá óe í ora'i au. *Thanks to you I was saved, or lived.*

Maori óe í íte ia'ú í farerei faahou ai tana. *Fortunately that you recognized me we met again. etc., etc.*

615. *Ai* is also used idiomatically in a sense similar to the English use of the conjunction *while*; grammatically, however, this idiom probably corresponds still more closely to the English use of the participle preceded by *on*, as *on descending, on doing, etc., etc.*

Te mataú noa ra matou á pou mai ai matou mai niá mai í te áivi. *We were in constant fear on descending the hill, or while descending, etc.*

We may reverse the above, and say:—*a pou mai ai matou mai nia mai i te aivi, te matau noa ra matou.*

616. The above use of *a.....ai* should not be confused with an apparently similar, but really totally distinct use of the same particles which comes under the heading immediately below, as:—

E ópani maite óe í te ópani á pure ai í to Metua.  
*You shall carefully close the door whereupon pray to your Father.*

617. Here the *ai* directs attention to the *whole preceding clause* qualifying the verb, *pure*, while the *a* is the imperative mood, expressing a direct command to be fulfilled immediately after the action of the verb *opani*.

After whole phrases which have a qualifying effect on the action of the verb.

618. As this construction is very commonly met with in the Bible, and is particularly common in modern Tahitian as well, we give a number of examples:-

E here rahi roa to'ú í ta'ú metua tane é óre ai au é mataú ai ia'na. *I love my father too much to be afraid of him.*

*E here .... tane.* is the qualifying phrase, and *ore* is the following verb (not adverb); in the Bible the *ai* is again repeated after the second verb, *mata'u*, although some authorities do not consider this necessary; again, it is sometimes omitted after *ore* but retained after *mata'u*.

No to'ú nounou taoá í tupu ai to ratou. *On account of my covetousness theirs was aroused.*

Te áuri é motu ai te mau mea átoá- *The iron (by means of which) all things are cut.*

No te itoito é te paári í oti ai ta'na óhipa tapitapi. *Because of energy and talent he succeeded in his difficult work.*

619. Rules for rendering English Constructions employing the Infinitive "to" into Tahitian.

620. In simple English constructions such as the following where the infinitive mood is customarily employed: *I desire to go; I intend to remain; I hope to prosper; He consented to meet me, etc., etc.,* we must

first, in order to understand the distinctions we wish to draw, change the wording so as to express these phrases in the subjunctive mood, thus:— *I desire that I go; I intend that I remain; I hope that I prosper; He consented that he meet me*, etc., etc.; now, if the *subject* of the first clause is the same as the *subject* of the second clause (as is the case in all of these examples) then, in Tahitian, the present participle is used, thus:—

*I desire to go. I desire that I go.*

Te hinaáro nei au í te haere.

*I intend to remain. I intend that I remain.*

Te ópua nei au í te faáea.

*I hope to prosper. I hope that I prosper.*

Te tiáturi nei au í te manuia.

*He consents to meet me. He consents that he meet me.*

Te faátiá nei óia í te farerei ia'u.

621. If, however, after expressing similar sentences in the subjunctive mood, we see that the subject of the *first* clause is *not* the same as the subject of the *second* clause, then we must use in Tahitian the subjunctive mood, thus:—

*I desire HIM to go. Te hinaáro nei au ía haere óia.*

*I intend YOU to remain. Te ópua nei au ía faáea óe.*

*He consents for ME to meet him. Te faátiá mai nei óia ia'ú ía farerei au ia'na.*

Note how by expressing these sentences in the subjunctive mood we bring out clearly the change of



subject in the first and second clauses, *I ... HIM ...*;  
*... YOU ...*; *HE ... ME ...*

622. When, however, the subject of the second clause is the direct object of the first, then either of the two following constructions is correct, and may be employed depending on the exact meaning intended: -

(A) *I command him to fetch the bread (at once).*

Te faáue nei au ia'na é tií í te faraoa.

*Permit the dead to bury their dead.*

E vaiiho atu na í tei pohe é tanu í to ratou í pohe ra.

(B) *I command him that he fetch the bread. (i. e. - that he fetch rather than another).*

Te faáue nei au ia'na ía tií óia í te faraoa.

*Leave the dead alone in order that they may bury their dead.*

E vaiiho atu na í tei pohe ía tanu (ratou) í to ratou í pohe ra.

623. The last sentence is written in Matt. 8:22 as follows, but the grammatical construction is not the same, the *na* being variously regarded, in this case, as a preposition or particle indicating the doer of the action, while in the above example it is an adverb. e.g.:-

A vaiiho atu na tei pohe é tanu í to ratou í pohe ra.

Rules for rendering Purpose or Intention into Tahitian.

624. In rendering *purpose* the Tahitian language

employs several very subtle distinctions.

*When the subject of the first clause and the subject of the second clause are not identical.*

In this case purpose is expressed by the subjunctive mood, thus:-

Ua tií au í te pape ía hopu óia. *I fetched water in order that he might bathe.*

Note that the subject of the first clause, *au*, and the object of the second clause, *óia*, are not identical.

625. *When the object of the first clause is the subject of the second clause.*

Ua hoó mai au í te raáu éi taíri raá ia'na.

*I bought a stick to beat him with.*

Here *ei* translates *to be, for to be, etc.*, and invariably refers to a noun but never to a verb. Depending on the context *ei* may often be translated: *as*, thus:-

Ua riro óia éi metua no'na. *He became as a father for him.*

Observe that, as here defined, *ei* refers to *metua* which is a noun.

626. *When the subject of the first clause is identical with the subject of the second clause.*

Under this heading there are many distinctions in Tahitian depending upon the exact shade of meaning conveyed.

627. *When the emphasis, however slight, rests upon the verb and not upon some qualifying circumstance, in which case the infinitive is used, as:-*

A haere mai é tamaá. *Come hither and dine.*

Ua haere au í te ánavai é faáhopu í to'ú tamarií.

*I went to the brook to give my child a bath.*

628. In both these examples the emphasis is upon the verb, and not upon any qualifying circumstance; both of these examples may, however, be expressed to emphasize a qualifying circumstance, in which case we have the following rule:-

(C) *When the emphasis, however slight, is upon the qualifying circumstance, and not upon the verb, the tense gn is omitted before the verb, which is followed by the verbal directive, AI, thus:-*

A haere mai í te fare tamaá'i. *Come to the house in order to dine there.*

Ua haere au í te ánavai faáhopu ai í to'ú tamarií.  
*I went to the brook in order to bathe my children there.*

629. In the first of the above two examples *i te fare, at the house*, qualifies or limits the action of the verb; and in the second example there is a slight emphasis upon *i te anavai, to the brook*, thus qualifying the action of *faahopu* by specifying the place where the children bathed.

NOTE:- Referring to heading (1) above it may be said in general that the use of the infinitive is far more general with transitive than with intransitive verbs, as:-

I haere mai óe é haámauiui rahi ia maúa?

*Art thou come here to torment us? Matt. 8:29.*

I haere mai hoí au é faátupu í te tamaí. *I am come to stir up trouble.* Matt. 10:32.

630. Under (A) and (B) above, we have given the Tahitian forms when purpose is expressed in English by: - *in order to* and *in order to... there*. We may however express the same general idea in English with slight differences of meaning; and we may, with equal clearness, express the same differences in Tahitian.

Take the following sentences:-

1. I went to Papeete *in order to* meet the General-in-Chief. (See: A).
2. I went to Papeete *in order to* meet the General-in-Chief *there*. (See: B).
3. I went to Papeete *in order that* I might meet the General-in-Chief.
4. I went to Papeete *for* a meeting with the General-in-Chief.

631. The first two forms have already been covered; the third form, expressed in English by the subjunctive mood, is expressed in Tahitian also by the subjunctive, thus:-

Ua haere au í Pari ía farerei (au) í te tenerara rahi.

632. The idea here expressed is *in order that one might*, or *might be able to* meet, etc., with the actual fulfilment of the purpose being inferred; by contrast, in the first form, one goes to Paris in order to meet, etc., with the *expectation* of meeting the General; and

ally, in the fourth form, one goes for a purpose which is understood or has been agreed upon, thus:-

Ua haere au í Pari no te farerei raá i te tenerara rahi.

633. This last form is the participial form, translating: *for meeting, for the purpose of meeting*, and is the form usually preferred for *intransitive* verbs, in which case the *raa* may be omitted, as:.

Ua hoó vau í ta putā no te taió. *I bought the book for reading.*

Ua haápií tamau vau no te íte-papu (raá) í te parau Tahiti. *I studied hard for the purpose of knowing thoroughly the Tahitian speech.*

When used with transitive verbs the *raa* should generally be added.

634. Finally, a brief resumé of the constructions expressing purpose may be helpful to the student; we may therefore say, in general, that:-

*When the subject of the primary and secondary clauses or first and second clauses) is not the same, the subjunctive mood is employed, as:-* ía taóto óia, *in order that he sleep.*

*When the subject of both clauses is identical:-*

(a) *Transitive verbs are put in the infinitive, as:-* é farerei, *in order to meet.*

Or:- (b) *Transitive verbs take the participial construction, as:-* no te taió, *for (the) reading.*

(c) *But when, in addition to the purpose express-*

ed, there is emphasis upon a qualifying circumstance preceding the verb. both transitive and intransitive verbs omit the tense sign and take *ai* directly after them and their modifiers, as:- *faáhopu ai*, in order to bathe (something) there, *tamaá'i*, in order to dine there, etc.

### As a Particle of Emphasis or Specification.

635. Sometimes *ai* has the force of emphasis by contrast to a non-emphatic construction in which it is not used, as:-

No reira, haere mai nei au. *So I came here.*

No reira vau í haere mai ai. *Therefore I came here. (Emphatic).*

636. In fact, the qualifying circumstance nearly always takes on emphasis when it precedes the verb, *ai* then being obligatory. As above defined, *ai* points out or specifies the qualifying circumstances of the following verb; in this sense it is a particle of Specification in nearly all of the examples already given under the preceding headings.

### The Adverbs of Direction, MAI and ATU-

637. The chief difficulty in acquiring an accurate understanding of the uses of *mai* and *atu* lies in the fact that they have other and distinct meanings in no sense

lated to their use as adverbs of direction, meaning, respectively, *towards the Speaker*, and *towards the Person Spoken To*. It is therefore evident that in any given case we must first make sure in what sense they are used.

### As Adverbs of Direction in Spoken Conversation.

638. *Mai* indicates direction *towards the Speaker* or "*First Person*;"

*Atu* indicates direction *towards the Person Spoken To* or "*Second Person*."

639. When speaking to one person of another--who would in that case be in the *Third Person*--neither *mai* or *atu* are used.

Te parau mai nei óe ia'ú, *You are speaking (me-wards) to me.*

Te parau atu nei au ia óe, *I am speaking (thee-wards) to you.*

Te parau nei au ia'na, *I am speaking to him.*

Te parau nei óe ia'na, *You are speaking to him.*

Nevertheless if the *Third Person (Person Spoken Of)* is in the *immediate vicinity* of either the *Speaker* or *Person Spoken To* then *mai* or *atu* is used accordingly, as:-

Te parau mai nei óe ia'na. *You are speaking to him (here, right beside me).*

Te parau atu nei au ia'na. *I am speaking to him (there, right beside you).*

## As Adverbs of Direction in Narration.

641. In narration *mai* indicates, similarly, direction towards the narrator, and *atu* indicates direction towards the person (or persons) to whom the narrator speaks.

As between *third persons*; *mai* generally indicates direction towards the person (or persons) in our sympathies, and *atu* direction towards those not in our sympathies.

Te parau mai ra ratou ia Ietu, *They were speaking to Jesus.*

Te parau atu ra Iesu ia ratou, *Jesus was speaking to them.*

642. In past time *mai* and *atu* combine with *ra*, forming *maira* and *atura*, and translate *then, thereafter*, generally retaining the distinctions above given, but omitting the tense sign directly preceding the verb. The omission of the tense sign in these constructions is an indication of *progressive* narration when one statement follows another; but when a simple fact is stated for the first time, the sign of tense is usually expressed, hence the sense of *then* or *therefore* is no longer conveyed by *maira* and *atura*, the sense of direction only remaining.

Parau maira óia ia'ú, *Then he said to me.*

Parau atura vau ia'na, *Thereafter I said to him.*

Te parau mai ra óia ia'ú, *He said (me-wards) to me.*

Te parau atu ra vau ia'na, *I said (him-wards) to him.*



Note that in the two last examples the adverbs of direction are *separated* from the tense sign *ra*; when *ra* and *atura* translate *then* and *thereafter* they form a word, but when they only indicate direction it is preferable to separate them, although they are usually written as one word without regards to this distinction.

### MAI, as an Adverb of Place.

643. As an adverb of place *mai* translates *out of* *ht*, *on the other side of*; and indicates that the action taking place, or that the object referred to exists, *of sight*, or *on the further side of* something, as:-

Te ópani mai ra óia í te haámaramarama, *He is closing the window (out of sight)*;

Te vai noa ra ïa í tera mai pae ó te fare. *It exists on the further side of the house.*

644. But if the windows were being closed in plain sight of those conversing we would say:-

Te ópani a'e ra óia í te haámaramarama. *He is closing the windows over there a little to one side (a'e ra).*

### ATU, as an Adverb of Comparison.

645. In this sense *atu* is very commonly used in describing the relative positions of houses, localities, &c.

When combined with *i o*, (*i o atu*) it translates *further this way*, *nearer than*:-

Tei ó atu í to mea fare. *Further away than so*

and so's house.

[than the church]

'Tei ó nei atu í te fare pureraá, *Neurer this way*

646. Combined with *pihai*, however, it is no longer an adverb of comparison, but an adverb of place, and translates:- *on the far side of*, thus:-

'Tei pihai atu í te fare pureraá. *On the far side of the church.*

'Tei pihai mai í te fare pureraá. *On the near side of the church.*

### ATU, as an Adverb of Direction.

647. Under heading (*Adverbs of Direction in Spoken Conversation*), *atu* is given as meaning *towards the Person Spoken to*; in this sense it is used *specifically*; nevertheless, it may be used in a *general* or *indefinite* sense, and it is precisely this dual use of *atu* that gives rise to the most confusion.

648. It is most important that the student realize that the Tahitian, in his use of *mai* and *atu* attributes direction to verbs which, in English, do not possess it; thus in English we say:- *Think of me*; whereas the Tahitian says:- *Think towards me*; or again, we say:- *Cut for me a slice of bread*; whereas, in Tahitian, one would say:- *Cut towards me a slice of bread*.

649. As a matter of fact the Tahitian uses *mai* and *atu* to express not only actual motion towards, but the *merest tendency* towards anything, and only long and constant practice will enable the student to decide when to use, and when to omit them.

## ERRATA

With the limited facilities at our disposal, and in view of the pressing need to complete the actual printing of the Grammar in the shortest possible time, it was found impossible to give the necessary minute care and attention to the proof-reading, and as a result a considerable number of typographical errors have been overlooked. As these occur principally in the English text, and are generally such as can be readily corrected by the reader himself, it has not been thought necessary to make a complete list of them.

Errors that have been found in the Tahitian text are noted below as well as one or two in the English text which, if left uncorrected, would alter the meaning.

Page	Par.	Line
4	14	3; For:- are read: is.
6	22	6; For aiû " ; áiû.
7	24	2; Read: paragraph 170.
10	36	14; For: "E meá au rahi" read; "E meá ua rahi".
13	43	4: For; "as: mana'o, <i>thought</i> ; and ideal.." read: "also (as: maua'o, <i>thought</i> ) ideal..."
15	50	16; Read:- paragraph 441.
19	66	10; For:- "paapaá" read:- "papaá
22	77	16; For:- "Iakoko" read:- "Iakobo."
23	79	3; Read:- paragraph: 533.

Page	Par.	Line	
29	94	1;	For "are" read:- "is."
30	98	15;	For:- "I built the house" read:- "By me the house was built."
32	100	2;	For:- "ratou" read "outou" and for:- "raua" read:- "oruua."
33	104	6;	For:- "O te fare teie no'ú" read:- "O teie fare ra, no'ú ia."
40	122	12;	Read:- "paragraph:- 542."
45	132	3;	" :- "paragraph:-170."
48	137	10;	For:- "ia'na" read:- "ia'na."
48	Bottom of Page;		read:- "paragraph:-87."
54	151	5;	Read:- "paragraph:-542."
55		16;	For:- "twins" read:- "persons."
57		13;	For:- "hanere me toru" read:- "hanere ma toru."
60	Note,	2;	For:- "already given" read:- "here below given," and for "remaining numbers are omitted" read:- "higher numbers have been omitted from preceding lists."
62	157	12;	For "va" read:- "vaú."
65		9;	For "ta" read:- "taí."
66	168	6;	For "Te fare teie no'ú" read:- "No'ú teie fare."
67		3;	For "Marama" read:- "ó Marama."
86	216	3;	For "subject" read:- "object."
92	3rd line from bottom of page;		For "Te" read:- "They."
96	2nd line;		For "Tihoti" read:- "Tihoti e," And in the 5th line for "replies"

Page	Par.	Line	
			read:-“replied.”
99	2nd and 5th lines		from bottom; For “will” read:- “shall.”
05	249	8;	For “...shall” read:- “...I shall.”
05	249	10;	For “shall” read:- “will.”
20	267	14;	For “fnina” read “faanina.”
30		13;	For “tomo tatou” read:-“tomo tatou í.”
31		12;	For “éuhia” read:-“moa éuhia.”
38	289	4;	For “but in order that” read:-“but not in order that.”
46		8;	For “mau (é tiá’i)” read:- “mau â vau (é tiá’i).”
53		3;	For “Te uáuá” read:- “uáuá.”
59	338	3;	Read:-“par. 619.”
66	369	9;	For “i o” read:-“iô.”
76	391	3;	Read:-“and par. 608.”
”	”	14;	For “é hióhió ai” read:-“hióhió ai.”
78	398	7;	Read:-“paragraph 292.”
80			Above first line, write:-“EXAMPL- ES;”
85	412	10;	For “contradictions” read:-contrac- tions.”
194		28;	For “raveá” read:- “ravea.”
197	445	19;	For “tell repeated” read:-“tell re- peatedly.”
203	451	12 and 18;	For “ta’óe” read:-“ta óe.”
207	456	2;	Read:-“par.:-392, etc.”
”	”	4;	Read:-“par.:-489”

Page	Par.	Line
208		1; Read:-“paragraph:- 240.”
228		21; For “pape” read:-“vai.”
238	532	15; For “na ropu i e na ropu” read:- “na ropu i, e na ropu.”
258		1; For “é á óre ra” read:-“é á óre râ.”
264	580	4; For“óre ra” read:- “óre râ.”
273	604	1; For “ata” read:-átâ.”

The Publishers.



Arrows = freight base  
Divisor = " " " " (approx)  
then use a grade = for distance in







